

## MAN AND HIS BECOMING

BY THE SAME AUTHOR

*East and West* (Luzac, 1948). (New Edition in preparation.)

*The Crisis of the Modern World* (Luzac, 1948).

*Introduction to the Study of the Hindu Doctrines* (Luzac, 1947).

" " " "

*Le Panchéisme ; histoire d'une fausse religion.*

*L'Erreur spirituelle.*

*L'Induisme de Dante.*

\**Le Roi du Monde.*

\**Autorité spirituelle et pouvoir temporel.*

\**Le Symbolisme de la Croix.*

\**Les États multiples de l'Inde.*

*Le Règne de la Quantité et les Signes des temps* (Gallimard, 1945)

*Les Principes du Calcul supranumérique* (Gallimard, 1947).

, \*Translations in preparation.

# MAN AND HIS BECOMING

ACCORDING TO  
THE VEDĀNTA

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LUZAC & CO.  
46 GREAT RUSSELL STREET, LONDON, W.C.1

1943

Printed in Great Britain  
at the Institution Press, Limited, 25, Abchurch Lane, London, E.C. 4.

# CONTENTS

CHAPTER	PAGE
PREFACE . . . . .	5
I. GENERAL REMARKS ON THE VERDENTS . . . . .	11
II. FUNDAMENTAL DISTINCTIONS BETWEEN THE "SELF" AND THE "EGO" . . . . .	17
III. THE VITAL CENTER OF THE HUMAN BEING, SEAT OF BHREMA . . . . .	28
IV. PURUSHA AND PRALAYI . . . . .	40
V. PURUSHA UNFOLDING BY INDIVIDUAL MODIFICA- TIONS . . . . .	51
VI. THE DEGREE OF INDIVIDUAL MANIFESTATION . . . . .	54
VII. DEGREE ON THE HIGHER INTELLECT . . . . .	65
VIII. KAMAS ON THE INWARD SENSE: THE TEN EXTERNAL FACILITIES OF OBSERVATION AND ACTION . . . . .	84
IX. THE ENVELOPE OF THE "SELF": THE FIVE VAHUS OR VITAL FUNCTIONS . . . . .	95
X. THE ESSENTIAL UNITY AND IDENTITY OF THE "SELF" IN ALL THE STATES OF THE BEING . . . . .	98
XI. THE DIFFERENT CONDITIONS OF ATMA IN THE HUMAN BEING . . . . .	99
XII. THE WAKING STATE: OR THE CONDITION OF VAKRA/ARASA . . . . .	99
XIII. THE DREAM STATE: OR THE CONDITION OF TAYAMA . . . . .	101
XIV. THE STATE OF DEEP SLEEP: OR THE CONDITION OF PALPMA . . . . .	103
XV. THE UNCONDITIONAL STATE OF ATMA . . . . .	106
XVI. THE SYMBOLICAL REPRESENTATION OF ATMA AND ITS LOCATION BY THE SACRED MONO- SYLLABLE OM . . . . .	111
XVII. THE POSTHUMOUS EVOLUTION OF THE HUMAN BEING . . . . .	120

# CONTENTS

CHAPTER	PAGE
XVIII. THE RAMIFICATION OF THE INDIVIDUAL FACULTIES	128
XIX. DIFFERENCES IN THE FORTUITOUS CONDITIONS ACCORDING TO THE DEGREE OF KNOWLEDGE	134
XX. THE CORONAL ARTERY AND THE "SOLAR RAY" -	141
XXI. THE "DIVINE JOURNEY" OF THE BRICK ON THE PATH OF LIBERATION . . . . .	148
XXII. FOUL DELIVERANCE . . . . .	152
XXIII. VIDYAH-MUKTI AND JIVAH-MUKTI . . . . .	158
XXIV. THE SPIRITUAL STATE OF THE YOGI : THE SUPREME IDENTITY . . . . .	178
INDEX . . . . .	184

## PREFACE

On several occasions, in previous writings, we have expressed the intention of undertaking a series of studies that would aim, according to the needs of the case, either at presenting a direct exposition of various aspects of the Eastern metaphysical doctrines or at making such adaptations of them as might seem most intelligible and advantageous, while however always remaining strictly faithful to their spirit. The present work constitutes the first of these studies. For reasons which have already been explained elsewhere, we have taken the Hindu doctrines as our central authority, and more especially the teaching of the *Uolâda*, which is the most purely metaphysical branch of these doctrines. It should however be clearly understood that there is nothing in this procedure to prevent us, on occasion arising, from pointing out analogies and making comparisons with other theories, regardless of their origin ; in particular we shall refer to the teachings of other orthodox branches of the Hindu doctrine in so far as they clarify or complete the teachings of the *Uolâda* on various points. To anyone inclined to raise objections to the adoption of such a method we would reply that such criticism is all the less justifiable in that our intentions are in no wise those of a historian ; we wish to re-assert emphatically, at this point, that our purpose is not erudition but understanding, and that it is the truth of ideas which interests us exclusively. If therefore it has seemed desirable in the present instance to supply precise references, we have done so for reasons quite unconnected with the special pre-occupations of Orientalists; we simply wished to show that we have invented nothing and that the ideas expounded derive from a genuine traditional source; at the same time, for the sake of those who are able to profit thereby, we have

## PREFACE

furnished the means of referring to those containing complementary information, for it goes without saying that we make no claim to put forward an absolutely complete exposition of the doctrine, even regarding a single point.

As for an exposition of the entire doctrine, such a thing would be a sheer impossibility; either it would involve an interminable labour, or it would require to be put in so synthetic a form as to be quite incomprehensible to Western readers. Moreover, in a work of that sort, it would be extremely difficult to avoid an appearance of systematisation which is incompatible with the most essential characteristics of the metaphysical doctrine; doubtless this would amount to no more than an appearance, but none the less it would inevitably be productive of extremely serious errors, all the more so since Western people, by reason of their mental habits, are only too prone to discover "systems" even where none exist. One must for ever be on one's guard against affording the slightest pretext for unjustifiable misinterpretations of this kind; better abstain altogether from expounding a doctrine than contribute towards denaturing it, even if merely through clumsiness. Fortunately, however, there is a way out of the difficulty; this consists in treating a particular point or one more or less definite aspect of the doctrine at a time, leaving oneself free to take up other points afterwards, in order to make them in their turn the subject of other separate studies. Moreover there will never be any danger of these studies becoming what the erudite and the specialists call "monographs," because the fundamental principles will never be lost sight of, and the secondary points themselves can therefore only appear as direct or indirect applications of these principles, from which all else derives; in the metaphysical order, that is to say in the realm of the Universal, there can be no place at all for "specialisation."

From the foregoing remarks it should be clear why we have restricted the scope of the present study to the nature and constitution of the human being: to make our com-



## PREFACE

most intelligible we shall naturally be obliged to touch upon other subjects which at first sight may appear to be beside the point, but it will always be in relation to this one subject that we shall introduce them. The principles themselves are possessed of a range vastly exceeding the entire field of their possible applications; but it is none the less legitimate to expound them, whenever such a thing is possible, in relation to this or that particular application, and this is a procedure which in fact offers considerable advantages. Moreover, it is only in so far as any question, no matter what, is related to principles that it can be said to be treated metaphysically; it is this truth which must never be lost sight of, so long as it is intended to treat of genuine metaphysics and not of the pseudo-metaphysics of European philosophers.

If we have embarked first upon the exposition of questions relative to the human being, that is not because these questions enjoy any exceptional importance in themselves from the purely metaphysical point of view: that point of view being essentially detached from every contingency, the case of man can never appear to it as a privileged one. We have begun with the discussion of these questions simply because they have already been raised during the course of our previous writings and thus a complementary work such as the present one now seems called for. The order in which any subsequent studies may appear will depend similarly on circumstances and will largely be determined by considerations of expediency; we think it advisable to mention this at the outset lest anyone should be tempted to set some sort of hierarchical order in our works, either as regards the importance of the questions treated or as regards their interdependence one upon another: that would be to attribute to us an intention which we have never entertained, but we know only too well how easily such misunderstandings arise, and that is why we take steps to forestall them whenever it lies within our power to do so.

There is a further point which is of too great importance

## PREFACE

to be passed over without comment in these preliminary observations, although we thought we had explained ourselves sufficiently clearly on other occasions ; but we have noticed that some people have failed to grasp our meaning and it is therefore advisable to emphasise it still further. Genuine knowledge, which alone concerns us, has little if anything at all to do with "profane" knowledge; the studies which go to make up the latter cannot be looked upon even as an indirect path of approach to "Sacred Science"; on the contrary, at times they even constitute an obstacle, by reason of the often irretrievable mental deformations which is the commonest consequence of a certain kind of education. For the understanding of doctrines such as those we are expounding a study undertaken merely "from the outside" is of as small use as we have already remarked; it is not a question of history or philology or literature; and we will add, at the risk of repeating ourselves to a degree which some may consider fatiguing, it is not a question of philosophy either. All these things, indeed, belong to that order of knowledge which we class as "profane" or "external," not from contempt, but because it is in fact nothing else ; one is not called upon to consider what one may happen to please or displease; one simply has to describe things as they are, giving to each thing the name and rank which normally belong to it. The fact that in the modern West "Sacred Science" has been odiously caricatured by more or less conscious impostors is not a reason for keeping silent about it, or for ignoring, if not actually repudiating it ; on the contrary, we declare unanimously not only that it exists, but also that it is our sole preoccupation. Anyone who cares to refer to what we have already said elsewhere about the extravagances of the occultists and theosophists will not fail to understand that we are alluding here to something of quite a different order and that the attitude of people of that kind also can never be regarded by us as anything but "profane" : moreover they only make their case worse by pretending to a Knowledge which is not theirs, and

## PREFACE

this is one of the principal reasons why we find it necessary to expose the absurdity of their proscribed doctrines whenever the occasion presents itself.

From the preceding remarks it should also be clear that the doctrines we propose to discuss refuse to lend themselves, owing to their very nature, to any attempt at "popularization"; it would be foolish to try "to bring within everybody's reach"—to use a common phrase of our time—conceptions which can only come within the grasp of an elect, and to attempt to do so would be the surest way of distorting them. We have explained elsewhere what we mean by the intellectual elect, and what part it will be called upon to play if it ever comes to be formed in the West; while at the same time we have shown how a genuine and profound study of the Eastern doctrines is indispensable in preparing for its formation. It is in view of this work, the results of which no doubt will only make themselves felt after a long interval, that we believe it necessary to expound certain ideas for the benefit of those who are capable of assimilating them, without however modifying or simplifying them after the fashion of the "popularizers," which would be in flat contradiction with our avowed intentions. Indeed, it is not for the doctrine to abase and reduce itself to the level of the limited understanding of the many; it is for those who are capable of it to raise themselves to the understanding of the doctrine in its integral purity, and it is only in this way that a genuine intellectual elect can be formed. Among several persons who receive an identical teaching, each one understands and assimilates it more or less completely and profoundly according to the range of his own intellectual possibilities, and in this way selection, "without which there could be no genuine hierarchy, comes about quite naturally. These questions have already been dealt with previously, but it was necessary to recall them before embarking upon a strictly doctrinal exposition; and the more unfamiliar they are to Western minds to-day, the more imperative it is to emphasize them.

## CHAPTER I

### GENERAL REMARKS ON THE *VEDĀNTA*

THE *Vedānta*, contrary to an opinion widely held among orientalisists, is neither a philosophy nor a religion, nor does it partake to a greater or lesser extent of the character of either. Deliberately to consider this doctrine under these aspects is one of the gravest of errors, calculated to result in failure to understand anything about it from the outset; in fact one reveals oneself thereby as a complete stranger to the true character of Eastern thought, the modes of which are quite different from those of the West and do not permit of inclusion within the same categories. We have already explained in a previous work that religion, if one is not to extend the scope of this word beyond its just limits, is something wholly Western; the same term cannot be applied to Eastern doctrines without stretching its meaning to such a degree that it becomes quite impossible to give it any definition, even of the vaguest kind. As for philosophy, it also represents an exclusively Western point of view, one, moreover, much more external than the religious point of view and therefore still further removed from that of the subject we are about to study. As we said above, it is an essentially "positive"<sup>1</sup> kind of knowledge even when it is not purely illusory, and we cannot help thinking, particularly when we consider what philosophy has become in modern times, that its absence from a civilisation is hardly a matter for regret. In a recent book a certain orientalist has asserted that "philosophy is philosophy everywhere," a statement which opens the door to undesirable assimilations of every kind, including those against which

<sup>1</sup> A single exception can be made for the very special cases in which the word is used to refer to the "Hindu philosophy"; but it goes without saying that it is not this kind of usage that we at present have in mind, a sense which is moreover almost unknown to the moderns.

## GENERAL REMARKS ON THE VEDĀNTA

he himself quite justly protested on other occasions. That philosophy is to be found everywhere is just what we are at present contesting; and we decline to accept as "universal thought" (to adopt a phrase of the same author) what is in reality but an extremely special mode of thought. Another historian of the Eastern religions, while in principle admitting the inadequacy and inexactitude of those Western terms which have been persistently imposed upon them, nevertheless declared that he could see no way of dispensing with such terms, and he made no free use of them as any of his predecessors. This appears all the more surprising inasmuch as for our part we have never experienced the slightest need to resort to this philosophical terminology, which would still suffer from the disadvantage of being somewhat repellent and needlessly complicated, even if it were not uselessly applied, as is always the case under such circumstances. But we do not wish to embark at present upon the kind of discussions to which these questions might give rise; we were merely concerned with showing, by these examples, how difficult it is for some people to step outside the "classical" framework within which their Western education has confined their thought from the outset.

To return to the *Pādhas*, it must be regarded in reality as a partly metaphysical doctrine, opening up truly unlimited possibilities of conception, and, as such, it can in no wise be contained within the more or less narrow framework of any system whatsoever. In this respect and without looking any further, one can observe a profound and irreducible difference, a difference of principle, distinguishing it from anything that Europeans include under the name of philosophy. Indeed the avowed aim of all philosophical conceptions, especially among the moderns, who carry to extremes the individualist tendency and the resultant quest for originality at any price, is precisely to establish systems that are complete and definite, or "in other words essentially relative and limited on all sides. Fundamentally

## GENERAL REMARKS ON THE VEDĀNTA

a system is nothing but a closed conception, the more or less narrow limits of which are naturally determined by the "mental horizon" of its author. But all systematization is absolutely impossible in pure metaphysic, where everything belonging to the individual order is truly non-existent, metaphysic being entirely detached from all relativities and contingencies, philosophical or otherwise. This is necessarily so, because metaphysic is essentially knowledge of the Universal, and such knowledge does not permit of being enclosed within any formula, however comprehensive.

The diverse metaphysical and cosmological conceptions of India are not, strictly speaking, different doctrines, but only developments of a single doctrine according to different points of view and in various, but by no means incompatible, directions. Besides, the Sanskrit word *darśana*, which is attached to each of these conceptions, properly signifies "view" or "point of view," for the verbal root *drśh*, whence it is derived, has as its primary meaning that of "seeing": it cannot in any way denote, "system," and if orientalistes translate it thus, that is merely the result of Western habits of thought which lead them into false imitations at every step. Seeing nothing but philosophy everywhere, it is only natural that they should also see systems wherever they go.

The single doctrine to which we have just alluded is represented essentially by the *Pada*, that is to say, the sacred and traditional Science in its integrality, for this precisely is the proper meaning of that term.<sup>1</sup> It furnishes the principle and the common basis of all the more or less secondary and derivative branches which go to make up these diverse conceptions in which certain people have seen so many rival and opposed systems. In reality, there

<sup>1</sup> The root *vid*, from which *Pada* and *vidyā* are derived, bears the two-fold meaning of "seeing" (*videre* in Latin) and "knowing" — as in the Greek *eidō*: *vidyā* is taken as a symbol of knowledge because in its first manifestation within the sensible order, and this knowledge is carried even into the purely intellectual order, where knowledge is limited to "knowing things," as is implied by the use of words such as "intuition" — for example.

## GENERAL REMARKS ON THE VEDĀNTA

conceptions, in so far as they are in accord with their principles, obviously cannot contradict one another ; on the contrary, they are bound mutually to complete and elucidate each other. Moreover, there is no need to read into this statement the suggestion of a more or less artificial and isolated "syncretism," for the entire doctrine must be considered as being synthetically comprised within the *Pañc*, and that from its origin. Tradition, in its integrality, forms a perfectly coherent whole, which however does not mean to say a systematic whole ; and since all the points of view which it comprises can as well be considered simultaneously as in succession, there cannot be any real object in enquiring into the historical order in which they may actually have been developed and rendered explicit, even apart from the fact that the existence of oral transmission, probably lasting over a period of indefinite duration, would render any proposed solution quite misleading. Though the exposition may be modified to a certain degree externally in order to adapt itself to the circumstances of this or that period, it is none the less true that the basis of tradition always remains exactly the same, and that these external modifications in no wise reach or affect the essence of the doctrine.

The concordance of a conception with the fundamental principle of the tradition is the necessary and sufficient condition of its orthodoxy, which term must however on no account be taken in this instance merely according to its religious mode ; it is necessary to stress this point in order to avoid any error in interpretation, because in the West there is generally no question of orthodoxy except as viewed from the purely religious standpoint. In everything that concerns metaphysic or that proceeds more or less directly from it, the heterodoxy of a conception is fundamentally not different from its falsity, resulting from its disagreement with the essential principles. Since these are contained in the *Pañc*, it follows that it is agreement with the *Pañc* that constitutes the criterion of orthodoxy. Heterodoxy is found, therefore,

## GENERAL REMARKS ON THE VEDĀNTA

at that point where contradiction with the *Pada* arises; whether voluntary or involuntary, it indicates a more or less far-reaching deviation or alteration of the doctrine, which moreover generally occurs only within somewhat restricted schools and can only affect special points, sometimes of very secondary importance, the more so since the power inherent in the tradition has the effect of limiting the scope and bearing of individual errors, of eliminating those which exceed certain bounds, and, in any case, of preventing them from becoming widespread and acquiring real authority. Even where a partially heterodox school has become to a certain extent representative of a *darśana*, such as the Atmavijai school in the case of the *Pāśāṅgika*, no star is cast on the legitimacy of that *darśana* in itself; for it to remain within the bounds of orthodoxy it is only necessary to reduce it again to its truly essential content. On this point we cannot do better than quote by way of general indication this passage from the *Sādhya-Purāṇa-Bhāṣya* of Vijāna-Bhāṣa: "In the doctrine of Kāśka (the *Pāṇṇika*) and in the *Sāṅkhya* (of Kapila), the portion which is contrary to the *Pada* must be rejected by those who adhere strictly to the orthodox tradition; in the doctrine of Jaimini and that of Vyāsa (the two *Mīmāṃsā*), there is nothing which is not in accordance with the Scriptures (considered as the basis of that tradition)."

The name *Mīmāṃsā*, derived from the verbal root *man*, "to think," in its iterative form, denotes the reflective study of the "Sacred Science": it is the intellectual fruit of meditation on the *Pada*. The first *Mīmāṃsā* (*Pūruṣa-Mīmāṃsā*) is attributed to Jaimini; but we must recall in this connection that the names which are thus attached to the formulation of the different *darśanas* cannot be related in any way to particular individuals: they are used symbolically to describe what are really "intellectual aggregates," composed of all those who have devoted themselves to one and the same study over the course of a period the duration of which is no less indeterminate than the date of its beginning. The first *Mīmāṃsā* is



## GENERAL REMARKS ON THE VEDĀNTA

also called "*Karma-Mīmāṃsā*" or practical Mīmāṃsā, because it is concerned with actions, and, more particularly, with the accomplishment of rites. The word *karma* indeed possesses a double meaning: in a general sense, it means action in all its forms; in a special and technical sense, it means ritual action, such as is prescribed by the *Śāstra*. This practical Mīmāṃsā has for its aim, as the commentator Śaṅkarācārya says, "to determine in an exact and precise manner the sense of the Scriptures," but chiefly in so far as they include precepts, and not in respect of pure knowledge or *jñāna*, which is often placed in opposition to *karma*, as opposition corresponding precisely to the distinction between the two Mīmāṃsās.

The second Mīmāṃsā (*Ucchra-Mīmāṃsā*) is attributed to Vyāsa, that is to say to the "collective entity" which arranged and finally codified the traditional texts constituting the *Śāstra* itself. This attribution is particularly significant, for it is easy to see that it is not a historical or legendary person with whom we are dealing in this instance, but a genuine "intellectual function," answering, one may say, to a permanent function, since Vyāsa is described as one of the seven *Cāraṇas*, literally "beings endowed with longevity," whose existence is not confined to any particular epoch.<sup>1</sup> To describe the second Mīmāṃsā in relation to the first, one may regard it as belonging to the purely intellectual and contemplative order. We cannot say theoretical Mīmāṃsā, by way of symmetry with practical Mīmāṃsā, because this description would give rise to ambiguity. Although the word "theory" is indeed etymologically synonymous with contemplation, it is none the less true that in current speech it has come to convey a far more restricted meaning; in a doctrine which is complete from the metaphysical point of view, theory, understood in this ordinary sense,<sup>2</sup> is

<sup>1</sup> Something similar is to be found in other traditions; thus in Tibetan they speak of eight "Eternals"; elsewhere we have *Śaśivācya* who is "without father, without mother, without daughter, having neither beginning of days, nor end of life" (cf. *Pañc. Śāstra*, by Śrī Śaṅkara, vii, 3); and it would probably be easy to discover yet other parallels of a similar kind.

## GENERAL REMARKS ON THE VEDĀNTA

not self-sufficient, but is always accompanied or followed by a corresponding "realisation," of which it is, in short, but the indispensable basis, and in view of which it is obtained, as the means in view of the end.

The second *Śāstra* is further entitled *Brahma-Śāstra*, as being essentially and directly concerned with "Divine Knowledge" (*Brahma-Vidyā*). It is this which constitutes the *Vedānta* strictly speaking, that is to say, according to the etymological significance of that term, the "end of the *Veda*," based principally upon the teaching contained in the *Upanishads*. This expression "end of the *Veda*" should be understood in the double sense of conclusion and of aim. On the one hand, the *Upanishads* do in fact form the last portion of the Vedic texts, and, on the other hand, that which is taught therein, in so far at least as it can be taught, is the final and supreme aim of traditional knowledge in its entirety, detached from all the more or less particular and contingent applications derivable from it. In other words, with the *Vedānta*, we find ourselves in the domain of pure metaphysics.

The *Upanishads*, forming an integral part of the *Veda*, are one of the very foundations of the orthodox tradition, a fact which has not prevented certain orientalists, such as Max Müller, from professing to detect in them the germ of a Buddhism interpreted after the modern fashion, that is to say of heterodoxy; such a statement obviously amounts to a contradiction in terms, and it would assuredly be difficult to carry misunderstanding further. One cannot insist too strongly on the fact that it is the *Upanishads* which best represent the primordial and fundamental tradition and consequently constitute the *Vedānta* in its essence; it follows from this that in a case of doubt as to the interpretation of the doctrine, it is always to the authority of the *Upanishads* that it is necessary to appeal in the last resort.

The principal teachings of the *Vedānta*, as extracted expressly from the *Upanishads*, have been co-ordinated and synthetically formulated in a collection of aphorisms

## GENERAL REMARKS ON THE VEDĀNTA

known either as the *Brāhma-Sūtra* or the *Sāhikra-Mīmāṃsā*<sup>1</sup>; the author of these aphorisms, who is called Bāṭīartya and Kṛiṣṇa-Dvaipāyana, is identified with Vyāsa. It is important to note that the *Brāhma-Sūtra* belong to the class of traditional writings called *Sūtri*, while the *Upanishads*, like all the other Vedic texts, form part of *Śruti*; but the authority of *Sūtri* is derived from that of *Śruti* on which it is based. *Śruti* is not "revelation" in the religious and Western sense of the word, as most orientalist would have it, who, here again, confuse two very different points of view; it is the fruit of direct inspiration, so that it is in its own right that it holds its authority. "*Śruti*," says Śaṅkarācārya, "is a means of direct perception (in the sphere of transcendent knowledge), there, in order to be an authority it is necessarily independent of all other authority; while *Sūtri* plays a part analogous to that of induction, in that it derives its authority from an authority other than itself."<sup>2</sup> But to avoid any misunderstanding as to the force of the analogy thus indicated between transcendent and sensory knowledge, it is necessary to add that, like every true analogy, it must be applied inversely<sup>3</sup>; thus, while induction rises above sensible perception and permits one to pass on to a higher level, it is on the contrary direct perception or inspiration alone which, in the transcendent order, attains to the Principle itself, to what is highest, after which nothing remains but to draw the consequences and to determine the manifold applications. It may further be said that the distinction between *Śruti* and *Sūtri* is, fundamentally,

<sup>1</sup> The term *Sāhikra* has been interpreted by Śaṅkarācārya in his commentary (Śaṅkabhāṣya) on the *Andhra-Sūtra*, Jajñapti, I, Pāda 1, v. 10, 11, as referring to the "inspiration (śruti) (Upanishad)" which is in a sense "traditional" (śruti) in all things.

<sup>2</sup> In Hindu logic, perception (pratyakṣa) and induction or inference (anumāna) are the two "means of proof" (pramāṇa) that can be legitimately employed in the realm of sensible knowledge.

<sup>3</sup> In the Buddhist tradition, the principle of analogy is expressed by the following maxim from the *Madhyama Nidāna*: "That which is above is like that which is above, and that which is above is like that which is below"; but in order to understand the formula and apply it correctly it is necessary to note it is in the symbol of "Buddha's body," made up of ten superposed triangles pointing opposite ways.

## GENERAL REMARKS ON THE VEDĀNTA

equivalent to that between immediate intellectual intuition and reflective consciousness; if the first is described by a word bearing the primitive meaning of "hearing," this is precisely in order to indicate its intuitive character, and because sound holds, according to the Hindu cosmological doctrine, the primordial rank among sensible qualities. As for *Jñāna*, its primitive meaning is "memory": in fact, memory, being but a reflex of perception, can be taken as denoting, by extension, everything which possesses the character of reflective or discursive, that is to say, of indirect knowledge. Moreover, if knowledge is symbolized by light, as it most often the case, pure intelligence and reflection, otherwise the intuitive faculty and the discursive faculty, can be respectively represented by the sun and the moon. This symbolism, which we cannot enlarge upon here, is capable of numerous applications.<sup>1</sup>

The *Śrīmad-Bhāṣya*, the text of which is universally conceded, have given rise to numerous commentaries, the most important of which are those by Śaṅkarācārya and Rāmānuja; they are, both of them, strictly orthodox, so that we must not exaggerate the importance of their apparent divergences, which are in reality more in the nature of differences of adaptation. It is true that each school is naturally enough inclined to think and to maintain that its own point of view is the most worthy of attention and ought, while not excluding other views, nevertheless to take precedence over them. But in order to settle the question in all impartiality one has but to examine these points of view in themselves and to ascertain how far the horizon extends which they embrace respectively; it is, moreover, self-evident that no school can claim to represent the doctrine in a total and exclusive manner. It is nevertheless quite certain that Śaṅkarācārya's point of view goes deeper and further than that of

<sup>1</sup> Traces of this symbolism are to be detected even in speech: for example, it is not without reason that the same root *śru* or *śṛu* has served, in various languages, to form compound words denoting at one and the same time the sense, memory, the "sounding hearing" or discursive thought and even thought in so far as it is specifically a "rational being."

## GENERAL REMARKS ON THE VEDĀNTA

Rāmānuja; one can, moreover, infer this from the fact that the first is of Śāstra tendency while the second is clearly Vedāntic. A curious argument has been raised by M. Thibaut, who translated the two commentaries into English: he suggests that that of Rāmānuja is more faithful to the teaching of the *Brahma-Sūtra* but at the same time recognises that that of Śaṅkarācārya is more in conformity with the spirit of the *Upanishads*. In order to be able to entertain such an opinion it is obviously necessary to maintain that there exist doctrinal differences between the *Upanishads* and the *Brahma-Sūtra*; but even were this actually the case, it is the authority of the *Upanishads* which must prevail, as we have explained above, and Śaṅkarācārya's superiority would thereby be established, although this was probably not the intention of M. Thibaut, for whom the question of the intrinsic truth of the ideas concerned hardly seems to arise. As a matter of fact, the *Brahma-Sūtra*, being based directly and exclusively on the *Upanishads*, can in no way be divergent from them; only their brevity, rendering them a trifle obscure when they are isolated from any commentary, might provide some excuse for those who maintain that they find in them something besides an authoritative and competent interpretation of the traditional doctrine. Thus the argument is really pointless, and all that we need retain is the observation that Śaṅkarācārya has deduced and developed more completely the essential contents of the *Upanishads*: his authority can only be questioned by those who are ignorant of the true spirit of the orthodox Hindu tradition, and whose opinion is consequently valueless. In a general way, therefore, it is his commentary that we shall follow in preference to all others.

To complete these preliminary observations we must again make it clear, although we have already explained this elsewhere, that it is incorrect to apply the designation of "Eccentric Brahminism" to the teachings of the *Upanishads*, as some persons have done. The mainis-

## GENERAL REMARKS ON THE VEDĀNTA

ability of this expression arises especially from the fact that the word "ecotericism" is a comparative, and that its use necessarily implies the correlative existence of an "esotericism"; but such a division cannot be applied to the doctrine in question. Esotericism and ecotericism, regarded not as two distinct and more or less opposed doctrines, which would be quite an erroneous view, but as the two aspects of one and the same doctrine, existed in certain schools of Greek antiquity; there is also a clear example of this relationship to be met with in the Islamic tradition, but the same does not apply in the case of the more purely Eastern doctrines. In their case one can only speak of a kind of "natural ecotericism," such as inevitably pertains to every doctrine, especially in the metaphysical sphere, where it is important always to take into account the inexpressible, which is indeed what matters most of all, since words and symbols, all told, serve no purpose beyond acting as aids to conceiving it, by supplying "supports" for a task which must necessarily remain a strictly personal one. From this point of view, the distinction between ecotericism and esotericism would amount to no more than the distinction between the "letter" and the "spirit"; and one could also apply it to the plurality of meanings of greater or lesser depth contained in the traditional texts or, if preferred, the sacred scriptures, of all races. On the other hand it goes without saying that the same teaching is not understood in an equal degree by all who receive it: among such persons there are therefore those who in a certain sense discern the esotericism, while others, whose intellectual horizon is narrower, are limited to the ecotericism; but it is not in this way that people who talk about "Esoteric Buddhism" understand that expression. As a matter of fact, in Buddhism, the teaching is accessible in its entirety to all those who are intellectually "qualified" (*adishat*), that is, capable of deriving a real advantage from it; and if there are doctrines reserved for a chosen few, it is because it cannot be otherwise where instruction is apportioned with discretion

## GENERAL REMARKS ON THE VEDĀNTA

and in accordance with the real capacities of races. Although the traditional teaching is not esoteric in the strict sense of the word, it is indeed "initiatory," and it differs profoundly in all its methods from that "profane" education which the credulity of modern Westerners so strangely overrates: this we have already pointed out when speaking of "Sacred Science" and of the impossibility of "popularizing" it.

This last observation prompts us to a further remark. In the East the traditional doctrines always employ oral teaching as their normal method of transmission, even in cases where they have been formulated in written texts; there are profound reasons for this, because it is not merely words that have to be conveyed, but above all it is a genuine participation in the tradition which has to be assured. In these circumstances, it is meaningless to say, with Max Müller and other orientalistes, that the word *Upanishad* denotes knowledge acquired "by sitting at the feet of a teacher"; this title, if such were the meaning, would then apply without distinction to all parts of the *Pada*; moreover, it is an interpretation which has never been suggested or admitted by any competent Hindu. In reality, the name of the *Upanishad* denotes that they are ordained to destroy ignorance by providing the means of approach to supreme Knowledge; and if it is solely a question of approaching, then that is because the supreme Knowledge is in its essence strictly incommunicable, so that none can attain to it save by himself alone.

Another expression which seems to us even more unhappy than "Esoteric Buddhism" is "Buddhistic Theosophy," which has been used by M. Cuzamare; and he indeed admits that he did not adopt it without hesitation, since it seems "to justify the claims of Western theosophists" to have derived their sanction from India, claims which he perceives to be ill-founded. It is true that we must certainly avoid anything which might lend countenance to certain most odious and confusable errors; but there are still graver and more decisive reasons against

## GENERAL REMARKS ON THE VEDĀNTA

admitting the proposed designation. Although the self-styled theosophists of whom M. Olmstead speaks are almost completely ignorant of the Hindu doctrines, and have derived nothing from them but a terminology which they use entirely at random, they have no connection with genuine Theosophy either, not even with that of the West; and this is why we insist on distinguishing carefully between "Theosophy" and "Theosophism." But leaving Theosophism out of account, it can still be said that no Hindu doctrine, or more generally still, no Oriental doctrine, has enough points in common with Theosophy to justify describing it by that name; this follows directly from the fact that the word denotes exclusively conceptions of mystical inspiration, therefore religious and even specifically Christian ones. Theosophy is something peculiarly Western; why seek to apply this name word to doctrines for which it was never intended, and to which it is not much better suited than are the labels of the philosophical systems of the West? Once again, it is not with religion that we are dealing here, and consequently there cannot be any question of Theosophy any more than of Theology; these two terms, moreover, begun by being almost synonymous, although, for purely historical reasons, they have come to assume widely differing acceptations.<sup>1</sup>

It will perhaps be objected that we have ourselves just made use of the phrase "Divine Knowledge," which is equivalent, after all, to the original meaning of the words "Theosophy" and "Theology." This is true, but, in the first place, we cannot regard the last-named terms exclusively from an etymological standpoint, for they are among those with reference to which it has by now become quite impossible to ignore the changes of meaning which long usage has brought about. Moreover, we readily admit that this term "Divine Knowledge" is not itself

<sup>1</sup> A similar remark could be made with regard to the terms "ontology" and "astronomy," which were originally (*synonymes*) among the sciences which bore directly both the meanings which these terms have later come to signify separately.



## GENERAL REMARKS ON THE VEDĀNTA

entirely adequate; but owing to the unsuitability of European languages for the purpose of expressing purely metaphysical ideas, there was no better expression available. Besides, we do not think that there are any serious objections to its use, since we have already been careful to warn the reader not to apply a religious shade of meaning to it, such as it must almost inevitably bear when related to Western conceptions. All the same, a certain ambiguity might still remain, for the Sanskrit term which can be least inaccurately rendered by "God" is not *Īśvara*, but *Īśvara*. However, the adjective "divine," even in current speech, is used less strictly, more vaguely perhaps, and therefore lends itself better to such a transposition as we make here than the substantive whence it was derived. The point to note is that such terms as "Theology" and "Theosophy," even when regarded etymologically and apart from all intervention of the religious point of view, can only be translated into Sanskrit as *Īśvara-Vijñā*; on the other hand, what we render approximately as "Divine Knowledge," when dealing with the *Pūrva*, is *Īśvara-Vijñā*, for the purely metaphysical point of view essentially implies the consideration of *Īśvara* or the Supreme Principle, of which *Īśvara*, or the "Divine Personality," is merely a determination, as Principle of, and in relation to, universal manifestation. The consideration of *Īśvara* therefore already implies a relative point of view; it is the highest of the relativities, the first of all determinations, but it is none the less true that it is "qualified" (*sajjāna*) and "conceived distinctively" (*avasthātā*), whereas *Īśvara* is "unqualified" (*nirajjāna*), "beyond all distinctions" (*niravasthātā*) absolutely unconditioned, universal manifestation in its entirety being strictly not beside its Infinity. Metaphysically, manifestation can only be considered from the point of view of its dependence upon the Supreme Principle and in the quality of a mere "support" for raising oneself to transcendence Knowledge; or again, taking things in the inverse order, as an application of the

GENERAL REMARKS ON THE VEDĀNTA  
principal Truth. In any case, nothing more should be  
looked for in everything appertaining thereto than a kind of  
"illustration " ordained to facilitate the understanding of the  
Unmanifested, the essential object of metaphysics, thus  
permitting, as we explained when interpreting the title of the  
*Upanishads*, of an approach being made to Knowledge  
unqualified.<sup>1</sup>

<sup>1</sup> For a fuller account of all these preliminary concepts, which have  
had to be treated in rather summary fashion in the present chapter, we  
must refer the reader to our *Introduction to the Study of the Hindu Religion*  
(English translation published by Luce, 1924), where these matters form  
the main subject of study and have been discussed in greater detail.

## CHAPTER II

### FUNDAMENTAL DISTINCTIONS BETWEEN THE "SELF" AND THE "EGO"

IN order thoroughly to understand the teaching of the *Padjasa* as it pertains to the human being, it is essential to define from the start, as clearly as possible, the fundamental distinction between the "Self," which is the very principle of the being, and the individual "ego." It is hardly necessary to explain that the use of the term "Self" does not imply on our part any identity of view with certain schools who may have used this word, but who, under an Oriental terminology, generally misunderstood, have never set forth any but purely Western views, highly fantastic at that; we are alluding here not only to Theosophists, but also to certain pseudo-Oriental schools which have entirely distorted the *Padjasa* under the pretext of adapting it to the Western mentality. The misuse which may have been made of a word does not, in our opinion, provide adequate grounds for declining to employ it, except where it is possible to replace it by another word equally well suited to express the same meaning, which is not the case in this instance; besides, too great a strictness as this score would undoubtedly leave very few terms indeed at one's disposal, especially as there exist hardly any which at one time or another have not been misapplied by some philosopher. The only words which we intend to reject are those invented deliberately to express views which have nothing in common with what we are expounding; such, for example, are the designations of the different kinds of philosophical systems; such, also, are the terms which belong specifically to the

## DISTINCTION BETWEEN SELF AND EGO

vocabulary of the occultists and other "neo-spiritualists"; as for terms which the last-named have merely borrowed from earlier doctrines which they habitually and shamelessly plagiarize without understanding anything about them, we obviously need have no scruples about employing such words, while at the same time restoring the meaning which normally belongs to them.

In place of the terms "Self" and "ego," we may also use those of "Personality" and "individuality," with one reservation, however, for the "Self," as we shall explain later on, may denote something over and above the Personality. The Theosophists, who seem to have taken a delight in confusing their terminology, interpret the Personality and the individuality in a sense which is the exact opposite of that in which they should rightly be understood: it is the first which they identify with the "ego," and the second with the "Self." Previously, on the contrary, even in the West, whenever any distinction has been made between these two terms, the Personality has always been regarded as superior to the individuality and that is why we say that this is their normal relationship, which there is every reason to retain. Scholastic philosophy, in particular, has not overlooked this distinction, but it does not seem to have grasped its full metaphysical significance, nor to have extracted the most profound consequences which follow from it; this is moreover what often occurs, even on occasions where Scholasticism shows the most remarkable similarity with certain portions of the Oriental doctrines. In any case, the Personality, metaphysically speaking, has nothing in common with what modern philosophers so often call the "human person," which is, in fact, nothing but the individuality pure and simple; besides, it is this alone and not the Personality which can strictly be called human. In a general way, it appears that Westerners, even when they attempt to carry their views farther than those of the majority, mistake for the Personality what is actually but the superior part of the individuality, or a simple extension

## DISTINCTION BETWEEN SELF AND EGO

of it: in these circumstances everything which is of the purely metaphysical order necessarily remains outside their comprehension.

The "Self" is the transcendent and permanent principle of which the manifested being, the human being, for example, is only a transient and contingent modification, a modification which, moreover, can in no way affect the principle, as will be explained more fully in what follows. The "Self," as such, is never individualized and cannot become so, for since it must always be considered under the aspect of the eternity and immutability which are the necessary attributes of pure Being, it is obviously not susceptible of any particularization, which would cause it to be "other than itself." Immutable in its own nature, it merely develops the indefinite possibilities which it contains within itself, by a relative passing from potency to act through an indefinite series of degrees. Its essential permanence is not thereby affected, precisely because this process is only relative, and because this development is, strictly speaking, not a development at all, except when looked at from the point of view of manifestation, outside of which there can be no question of succession, but only of perfect simultaneity, so that even what is virtual under one aspect, is fixed nevertheless to be realized in the "eternal present." As regards manifestation, it may be said that the "Self" develops its manifold possibilities, indefinite in their multitude, through a multiplicity of modalities of realization, amounting, for the integral being, to so many different states, of which states one alone, limited by the special conditions of existence which define it, constitutes the portion or rather

<sup>1</sup> St. John thought to confuse the words *Qu'Essence* and *Le Moi* by saying the distinction is in the human being between what he calls "self" and "ego" (note); but both of these, as he recognizes there, are far too equally involved in the individuality and fall entirely within the scope of psychology which, whatever he may have supposed, is quite incapable of extending as far as to include the Personality. However, the fact of having tried to introduce such a distinction indicates a kind of premonition which deserves to be pointed out as revealing in an author who had no pretensions to be called a metaphysician.

## DISTINCTION BETWEEN SELF AND EGO

the particular determination of that being which is called human individuality. The "Self" is thus the principle by which all the states of the being exist, each in its own domain; and this must be understood not only of the manifested states of which we have just been speaking, whether individual like the human state or supra-individual, but also,—although the word "exist" thus becomes inappropriate,—of the unmanifested state, comprising all the possibilities which are not susceptible of any manifestation, as well as the possibilities of manifestation themselves in principal mode; but the "Self" derives its being from itself alone, and neither has nor can have, in the perfect and indivisible unity of its nature, any principle which is external to it.<sup>2</sup>

The "Self," considered in this manner, in relation to a being, is properly speaking the Personality; one might, it is true, restrict the use of this latter word to the "Self" as principle of the manifested states, just as the "Divine Personality," *Atmava*, is the Principle of universal Manifestation; but one can also extend it analogically to the "Self" as principle of all the states of the being, manifested and unmanifested. The Personality is an immediate determination, primordial and non-particularized, of the principle which in Sanskrit is called *Ātma* or *Parasattva*, and which, in default of a better term, we may call the "Universal Spirit," on the clear understanding, however, that in this use of the word "spirit" nothing is implied which might recall Western philosophical conceptions, and, in particular, that it is not turned into a correlative of "matter," as the modern mind is prone to do, being subject in this respect, even through unconsciously, to the influence of Cartesian dualism.<sup>3</sup> Genuine metaphysic,

<sup>2</sup> It is our intention to set forth more completely in other works the metaphysical theory of the being's multiple states; here we need only recall on these aspects of that theory that are indispensable to an understanding of the constitution of the human being.

<sup>3</sup> In *Metaphysic*, when it is declared that "God is pure spirit," it is manifestly to suppose that this statement must likewise not be taken in the sense of "spirit" as opposed to "matter," that is to say, according to the usage in which these two nouns have of meaning concepts in reference to one another;

## DISTINCTION BETWEEN SELF AND EGO

let it be repeated once more in this connection, lies quite outside all the oppositions of which that existing between "spiritualism" and "materialism" affords us the type, and it is in no way required to connect itself with the more or less special and often quite artificial questions which such oppositions give rise to.

*Ātmā* pervades all things, which are, as it were, its accidental modifications, and according to Rāmānuja's expression, "constitute in some sort its body (this word being taken here in a purely analogical sense), be they moreover of an intelligent or non-intelligent nature," that is, according to Western conceptions, "spiritual" as well as "material," for that distinction, implying merely a diversity of conditions in manifestation, makes no sort of difference in respect of the unconditioned and unmanifested Principle. This, in fact, is the "Supreme Self" (the literal rendering of *Paramātmā*) of all that exists, under whatever mode, and it abides ever "the same" through the indefinite multiplicity of the degrees of Existence, understood in the universal sense, as well as beyond Existence, that is, in principal non-manifestation.

The "Self," in relation to any being whatsoever, is in reality identical with *Ātmā*, since it is essentially beyond all distinction and all particularization; and that is why, in Sanskrit, the same word *Ātman*, in cases other than the nominative, replaces the reflexive pronoun "myself." The "Self" is not therefore really distinct from *Ātmā*, except when one considers it particularly and "distinctively" in relation to a being, or, more accurately, in relation to a certain definite state of that being, such as the human state, and in so far as one considers it from this special and limited point of view alone. In this case, moreover, the "Self" does not really become distinct from *Ātma*

is understood in the way would amount to adopting a kind of "pantheistic" conception, more or less akin to the theories attributed to the Mithicists. It is only the fact that for us that such an expression is of a kind that readily lends itself to false interpretations, leading to the attribution of "a being" to pure Being.

## DISTINCTION BETWEEN SELF AND EGO

in any way, since as we said above, it cannot be "other than itself," and obviously cannot be affected by the point of view from which we regard it, any more than by any other contingency. What should be noted is that, to the extent that we make this distinction, we are departing from the direct consideration of the "Self" in order to consider its reflection in human individuality or in some other state of the being, for, needless to say, when confronted with the Self, all states of manifestation are strictly equivalent and can be regarded in the same way; but just now it is the human individuality which more particularly concerns us. The reflection in question determines what may be called the centre of this individuality, but if isolated from its principle, that is, from the "Self," it can only enjoy a purely illusory existence, for it is from that principle that it derives all its reality, and it essentially possesses this reality only through participation in the nature of the "Self," that is, in so far as it is identified therewith by universalisation.

The Personality, let us insist once more, belongs essentially to the order of principles in the strictest sense of the word, that is, to the universal order; it cannot therefore be considered from any point of view except that of pure metaphysics, which has precisely the Universal for its domain. The pseudo-metaphysicians of the West are in the habit of confusing with the Universal things which, in reality, pertain to the individual order; or rather, as they have no conception at all of the Universal, that to which they fallaciously apply this name is usually the general, which is properly speaking but a mere extension of the individual. Some carry the confusion still further: the "empiricist" philosophers, who cannot even conceive the general, identify it with the collective, which by right belongs to the particular order only; and by means of these excessive degradations they end by reducing all things to the level of sensory knowledge, which many indeed regard as the only kind of knowledge possible, because their mental horizon does not extend beyond this



## DISTINCTION BETWEEN SELF AND EGO

domain and because they wish to impose on everybody else the limitations which are but the effect of their own incapacity, whether inborn or acquired through a particular form of education.

To obviate all misunderstandings of the kind which we have just described and in order to avoid tedious repetition, we will here, once and for all, provide the following table, which sets forth the essential distinctions in this connection, and to which we ask our readers to refer whenever necessary.

Universal		
Individual	{ General	{ Collective
	{ Particular	
		{ Singular

It is important to add that the distinction between the Universal and the individual must not be regarded as a correlation, for the second of these two terms, being strictly assumed in respect of the first, cannot in any way be opposed to it. The same holds good with regard to the unmanifested and the manifested. Moreover, it might at first sight appear that the Universal and the unmanifested should coincide, and from a certain point of view their identification would in fact be justified, since, metaphysically, it is the unmanifested which is the all-embracing. However, account must be taken of certain states of manifestation which, being formless, are from that very fact supra-individual; if, therefore, we only distinguish between the Universal and the individual we shall be forced to assign those states to the Universal, which we are the better able to do inasmuch as it is a question of a manifestation which is still in a way principal, at least by comparison with individual states; but this, it should be clearly understood, must not lead us to forget that all that is manifested, even at this higher level, is necessarily conditioned, that is to say, relative. If we

## DISTINCTION BETWEEN SELF AND EGO

regard things in this manner, the Universal will no longer consist solely of the unmanifested, but will also extend to the *formless*, comprising both the unmanifested and the supra-individual states of manifestation. As for the individual, it includes all degrees of formal manifestation, that is, all states in which beings are invested with forms, for what properly characterizes individuality and essentially constitutes it as such is precisely the presence of form among the limitative conditions which define and determine a given state of existence. We can now sum up these further considerations in the following table :

Universal	{ The Unmanifested Formless Manifestation	
Individual	{ Formal Manifestation	{ Subtle state Gross state

The terms "subtle state" and "gross state," which are assigned to the different degrees of formal manifestation, will be explained later; but we may point out now that this last distinction only holds good on condition that we take as our starting point the human individuality, or more precisely, the corporeal and sensible world. The "gross state" in fact is nothing else than corporeal existence itself, to which, as we shall see, human individuality belongs by one of its modalities only, and not in its integral development. As to the "subtle state," it includes, in the first place, the extra-corporeal modalities of the human being, or of every other being situated in the same state of existence, and also, in the second place, all other individual states. It is therefore evident that these two terms are not truly symmetrical and cannot even have any common measure, since one of them represents only a portion of one out of the indefinite multiplicity of states which constitute formal manifestation, while the other includes all the remainder of this mani-

## DISTINCTION BETWEEN SELF AND EGO

Isolation.<sup>1</sup> Symmetry up to a certain point is to be found on condition that we restrict ourselves to the consideration of the human individuality alone, and it is, moreover, from this point of view that the distinction in question is in the first place established by the Hindu doctrine. Even if one afterwards transcends this point of view, or even if it has only been intensified with the ulterior object of transcending it effectively, it remains nevertheless true that it must inevitably be taken as a basis and term of comparison, since it relates to the state in which we actually find ourselves at the present moment.

It may be said, therefore, that the human being, considered in his integrality, comprises a certain sum of possibilities which constitute his corporeal or gross modality, and in addition, a multitude of other possibilities, which, extending in different directions beyond the corporeal modality, constitute his subtle modalities; but all these possibilities together represent, none the less, one and the same degree of universal Existence. It follows from this that human individuality is at once much more and much less than Westerners generally suppose it to be: much more, because they recognise in it scarcely anything except the corporeal modality, which includes but the smallest fraction of its possibilities; much less, however, because this individuality, far from really constituting the whole

<sup>1</sup> This asymmetry can be made more intelligible by applying to it a well-established observation of ordinary logic: whenever an attribution or quality of any kind is considered, all possible things are automatically divided into two groups, namely on the one hand things endowed with this quality and on the other hand things devoid of it: but, while the first group is found to be thus positively defined and determined, the second, which is only characterised in a wholly negative manner, is in no way limited thereby and is in reality indefinite. Thus, there is neither symmetry nor any common measure between the two groups, which do not really constitute a two-fold division, since their distinction holds good merely from the special point of view of a certain quality taken as a starting-point; the second group possesses no homogeneity and may include things hardly fitting in substance with one another, which however does not rob this division of its validity under the original terms of reference. Now it is precisely in this manner that the manifested can be distinguished from the unmanifested: so also, while the manifested, analogous distinction can be made between the formal and the formless and lively, within the realm of form itself, between the corporeal and incorporeal.

## DISTINCTION BETWEEN SELF AND EGO

being, is but one state of that being among an indefinite multitude of other states. Moreover the sum of all these states is still nothing at all in relation to the Personality, which alone is the true being, because it alone represents its permanent and unconditioned state, and because there is nothing else which can be considered as absolutely real. All the rest is, no doubt, real also, but only in a relative way, by reason of its dependence upon the Principle and in so far as it reflects it in some degree, as the image reflected in a mirror derives all its reality from the object it reflects and could enjoy no existence apart from it; but this lesser reality, which is only participative, is illusory in relation to the supreme Reality, as the image is also illusory in relation to the object; and if we should attempt to isolate it from the Principle, this illusion would become a pure and simple non-entity. We thus observe that existence, that is to say, conditioned and manifested being, is at once real in one sense and illusory in another; and this is one of the essential points which Western writers, who have distorted the *Faddwa* by their erroneous and highly prejudiced interpretations, have failed to grasp.

We must furthermore warn philosophers more especially that the Universal and the individual are by no means for us what they call "categories": and we will recall to mind—for the more modern among them seem to have forgotten it somewhat—that "categories" in the Aristotelian sense of the word are nothing but the most general of all genera, so that they still belong to the individual details, of which, moreover, they denote the limit from a certain point of view. It would be more correct to compare with the Universal what the Scholastics term "transcendentals," which do precisely comprehend all genera, including the "categories"; but although these "transcendentals" belong indeed to the universal order, it would still be a mistake to suppose that they constitute the whole of the Universal or even that they are the most

## DISTINCTION BETWEEN SELF AND EGO

important consideration in pure metaphysics; they are co-extensive with Being, but they do not transcend Being, at which point, moreover, the doctrine in which they are thus considered stops short. Although "ontology" does indeed pertain to metaphysics, it is very far from constituting metaphysics in its entirety, for Being is not the Unmanifest in itself, but only the principle of manifestation; consequently, that which is beyond Being is, metaphysically, much more important than Being itself. In other words, it is *Brahma* and not *Adhara* which must be recognized as the Supreme Principle. This is declared expressly and above all by the *Brahma-sūtra*, which opens with these words: "Now begin the study of *Brahma*," to which *Shankarāchārya* adds the following commentary: "This first *sūtra*, while enjoining the quest of *Brahma*, advises a reflective study of the texts of the *Upanishads* carried out with the aid of a dialectic which (taking them as its basis and principle) is never in disagreement with them, and which, like them (but only in the capacity of simple auxiliary means), envisages "Deliverance" as the goal."

## CHAPTER III

### THE VITAL CENTRE OF THE HUMAN BEING, SEAT OF BRAHMA

THE "Self," as we have seen in the previous chapter, must not be regarded as distinct from *Atmā*, and, moreover, *Atmā* is identical with *Brahma* Itself. This is what may be called the "Supreme Identity," according to an expression borrowed from Moslem esotericism, where the doctrine on this and on many other points is fundamentally the same as in the Hindu tradition, in spite of great differences of form. The realization of this identity is brought about through *Yoga*, that is to say, through the intimate and essential union of the being with the Divine Principle, or, if it is preferred, with the Universal. The exact meaning of this word *Yoga* is in fact "union," neither more nor less,<sup>1</sup> despite the numerous interpretations, each more fanciful than the last, which orientalists and theologians have suggested. It should be noted that this realization ought not strictly speaking to be considered as an "achievement," or as "the production of a non-pre-existing result," according to Śaṅkarācārya's expression, for the union in question, even though not actually realized in the sense here intended, exists none the less potentially, or rather virtually: it is simply a matter of the individual (for it is only in respect of the individual that one can speak of realization) becoming effectively conscious of what really is from all eternity.

That is why it is said that it is *Brahma* which dwells in the vital centre of the human being; this is true of every

<sup>1</sup> The root of this word is to be bound, so properly altered, in the Latin *jugare* and its derivatives; and the English word "yoke" shows that this is a true above identical with *yog*-*bandh*.

## VITAL CENTRE OF THE HUMAN BEING

human being, not only of one who is actually "united" or "delivered"—these two words indeed denoting the same thing viewed under two different aspects, the first in relation to the Principle, the second in relation to manifested or considered existence. This vital centre is considered as corresponding analogically with the smaller ventricle (*yabd*) of the heart (*Ardeqa*); but it must not be confused with the heart in the ordinary sense of the word, that is to say with the physiological organ bearing that name, since it is in reality the centre not only of the corporeal individuality, but of the integral individuality, capable of indefinite extension in its own sphere (which occupies, moreover, but one degree of existence), and of which the corporeal modality constitutes only a portion, and indeed, as we have already stated, only a very limited portion. The heart is regarded as the centre of life, and in fact, from the physiological point of view, it is so by reason of its connection with the circulation of the blood, with which vitality itself is essentially linked in a very special way, as all traditions are unanimous in recognising; but it is further considered as a centre on a higher plane and in a more symbolical sense, through its connection with the universal Intelligence (in the sense of the Arabic term *El-Aql*) as related to the individual. It should be noted in this connection that the Greeks themselves, and Aristotle among others, assigned the same part to the heart, also making it the seat of intelligence, if one may so express it, and not of feeling as the moderns commonly do; the brain, in actual fact, is only the instrument of the mental faculty, that is, of thought in its reflective and discursive mode; and thus, in accordance with a symbolism which we have previously mentioned, the heart corresponds to the sun and the brain to the moon. It goes without saying, moreover, that in describing the centre of the integral individuality as the heart, the greatest care should be taken not to regard what is merely an analogy as an identification; between the two there is strictly speaking a correspondence only, in which, it may be

## VITAL CENTRE OF THE HUMAN BEING

added, there is nothing arbitrary, but which is perfectly valid, although our contemporaries no doubt may be led by their habits of thought to disregard the profound reasons for such a thing.

"In this seat of *Brahma* (*Brahma-sara*)," that is to say, in the vital centre of which we have just been speaking, "there is a small lotus, a place in which is a small cavity (*dhara*) occupied by Ether (*Äther*); we must seek That which is in this place, and we shall know It."

That which, in fact, dwells at the centre of the individuality is not merely the ethereal element, the principle of the four other sensible elements, as might be supposed by those who confine themselves to its most external meaning, that relating to the corporeal world only. In the latter world this element does in fact play the part of a principle, but in a wholly relative sense, inasmuch as this world is essentially relative, and it is precisely this conception which has to be analogically transcended. It is indeed only in the capacity of a "support" for this transposition that Ether is mentioned here; the conclusion of the text expressly denotes this, since if nothing more were really being referred to, there would obviously be nothing to seek. And it may further be added that the lotus and the cavity in question must also be regarded symbolically, for such a "localization" is in no wise to be conceived literally save the point of view of corporeal individuality has been transcended, the other modalities being no longer subject to the special condition.

Not is what we are at present considering merely the "living soul" (*Ätman*), that is to say, the particularized manifestation of the "Self" in life (*Jiva*) and consequently in the human individual, viewed here more especially under the vital aspect which is one of the conditions of existence specifically determining the human individual *stha*, and which applies moreover to the sum-total of modalities comprised in that state. Metaphysically, is

† *Chândogya Upanishad*, Chap. VIII, Verse 1, Shukla 1, Brhad 1.



# VITAL CENTRE OF THE HUMAN BEING

fact, this manifestation should not be regarded separately from its Principle, which is the "Self"; and although this appears as *form* in the sphere of individual existence, in illusory mode therefore, it is *form* in its supreme Reality. "This *form*, which dwells in the heart, is smaller than a grain of rice, smaller than a grain of barley, smaller than a grain of mustard, smaller than a grain of millet, smaller than the grain which is in the grain of millet; this *form*, which dwells in the heart, is also greater than the earth (the sphere of gross manifestation), greater than the atmosphere (the sphere of subtle manifestation), greater than the sky (the sphere of formless manifestation), greater than all the worlds together (that is, beyond all manifestations, being the unconditioned)."<sup>1</sup> This is so, in fact, because analogy is necessarily applied in an *inverse* sense, as we have already pointed out, and just as the image of an object is inverted relatively to that object, that which is first or greatest in the principial order, is, apparently at any rate, last and smallest in the order of manifestation.<sup>2</sup> To make a comparison with mathematics by way of clarification, it is thus that the geometrical point is quantitatively *nil* and *dim*

<sup>1</sup> (Siddhanta Panchak Nityatada III, Skanda 11, shloka 3. In this context one should keep within the Gospel parable: "The Kingdom of Heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." (St. Matthew xiii, verses 31 and 32). Through the point of view is certainly a different one, it is easy to understand from the conception of the "Kingdom of Heaven" (see St. Augustine's explanation) the growing of the rice seeds for the development of personality; and there is no single feature of the parable open to the "least of all the seed," representing in this case the higher stage of the being, which does not reveal a similar symbolism according to another step of the Panchak: "Two birds, respectively united companions, dwell in the same tree; the one enters the trunk of the tree, while the other looks on without entering." (Siddhanta Panchak, Skanda III, Skanda I, shloka 1: "Mukha-bhava Panchak, Skanda IV, shloka 51. The first of the two birds is *Atma*, who is involved in the realm of action and its consequences; the second is the unconditioned *Atma*, which is pure knowledge; and if they are inseparably associated, this is because the latter is only distinguishable from the former in an illusory manner.

<sup>2</sup> The same idea is very clearly explained in the Gospel: "So the last shall be first and the first last" (St. Matthew 20, 16).

## VITAL CENTRE OF THE HUMAN BEING

not occupy any space, though it is the principle by which space in its entirety is produced, since space is but the development of its intrinsic virtualities.<sup>1</sup> Similarly, though arithmetical unity is the smallest of numbers if one regards it as situated in the midst of their multiplicity, yet in principle it is the greatest, since it virtually contains them all and produces the whole series simply by the indefinite repetition of itself. The "Self" is only potentially in the individual so long as "Union" is not achieved,<sup>2</sup> and this is why it is comparable to a grain or a germ: but the individual, and manifestation in its entirety, exist through it alone and have no reality except through participation in its essence; while it immensely transcends all existence, being the sole Principle of all things.

When we say that the "Self" is potentially in the individual, and that "Union" exists only virtually before its realization, it goes without saying that this must be understood only from the point of view of the individual himself. In point of fact, the "Self" is not affected by any contingency, since it is essentially unconditioned: it is immutable in its "permanent actuality," and therefore there cannot be anything potential about it. Moreover, it is important to distinguish very carefully between "potentiality" and "possibility." The first of these two words implies aptitude for a certain development; it presupposes a possible "actualization" and can only be applied therefore in respect of "becoming" or of manifestation; possibilism, on the contrary, viewed in the

<sup>1</sup> Even from a more external point of view, that of ordinary elementary geometry, the following observation can be made: by continuous displacement the point engenders the line, the line engenders the surface, and the surface engenders the solid: but in the ordinary sense, a surface is the intersection of two solids, a line is the intersection of two surfaces, a point is the intersection of two lines.

<sup>2</sup> In reality, however, it is the individual who dwells in the "Self," and the Self dwells effectively nowhere of this when "Union" is reached: but this continuous realization implies a coming from the limitations that constitute individuality as such, and which, in a more general way, condition all manifestation. When it is said of the "Self" that it is in a certain sense immanent in the individual, this means that one has taken up the viewpoint of manifestation, and that it is just another example of application to an inverse case.

## VITAL CENTRE OF THE HUMAN BEING

principal and unmanifested state, which excludes all "becoming," can in no way be regarded as potential. To the individual, however, all possibilities which transcend him appear as potential, since so long as he regards himself in separative mode, deriving his own being accordingly from himself, whatever he creates is strictly speaking but a reflection and not those possibilities themselves; and although this is only an illusion, we may say that for the individual they always remain potential, since it is not as an individual that he can attain them, for, once they are realised, no individuality really exists any longer, as we shall explain more fully when we come to speak of "Deliverance." Here, however, we need to place ourselves outside the individual point of view, although, even while declaring it illusory, we none the less recognise in it that degree of reality which belongs to it within its own order; even when we do come to consider the individual, it can only be in virtue of his essential dependence upon the Principle, sole basis of that reality, and in so far as, virtually and effectively, he is integrated with the whole being; metaphysically, all must ultimately be related to the Principle, which is the "Self."

Thus, the dweller in the vital centre is, from the physical point of view, ether; from the psychic point of view, it is the "living soul," and thus far we have not transcended the realm of individual possibilities; but also, and from the metaphysical point of view, above all, it is the principal and unconditioned "Self." It is therefore, in the truest sense, the "Universal Spirit" (*Ātmā*), which is in reality *Brahma Itself*, the "Supreme Ruler"; and thus the description of this centre as *Brahma-pura* is found to be fully justified. But *Brahma*, considered in this manner as within man (and one might consider it in like manner in relation to every other state of the being) is called *Parātmā*, because it rests or dwells in the individuality (we are dealing, let us repeat once more, with the integral individuality, and not merely with individuality restricted

## VITAL CENTRE OF THE HUMAN BEING

re (in corporeal modality) as in a city (*perhaps*), for *para*, in its proper and literal sense, signifies "city."<sup>1</sup>

In the vital centre, dwelling of *Parade*, "the sun shines not, nor the moon, nor the stars; still less the visible fire (the igneous sensible element, or *Tijet*, of which visibility is the peculiar quality). All things by the radiance of *Parade* (by reflecting its brightness); it is by its splendour that this whole (the integral individuality regarded as "microcosm") is illuminated."<sup>2</sup> So, too, we read in the *Shloka-sūtra*<sup>3</sup>: "One must seek the place (symbolising a state) whence there is no return (to manifestation) and take refuge in the primordial *Parade* from whom hath issued the original impulse (of universal manifestation) . . . This place neither sun, nor moon, nor fire illumines; it is there I have my supreme abode."<sup>4</sup> *Parade* is represented as light (*jyoti*), because light sym-

<sup>1</sup> This explanation of the word *Parade* should of course not be regarded as an etymological derivation; it belongs to *Artha*, that is to say to the science of interpretation which builds on the translated value;—the elements out of which words are built up. This etymology is generally not understood by scholars; it is however fairly easily comprehensible to the student based in the *Śāstra* system, and it was not even entirely unknown to the Greeks, multiple being based in the *Grammar* of Plato. As for the meaning of *Parade*, it may be pointed out that *para* explains the idea of "supra".

<sup>2</sup> *Śloka Upaśānta* śloka 11, Yāgy. 2, śloka 13; *Śloka-sūtra* (parallel *Śloka*) 11, śloka 2, śloka 10; *Śloka-sūtra* (parallel *Śloka*) 11, śloka 14.

<sup>3</sup> It is well known that the *Shloka-sūtra* is an episode in the *Māhātmya* and in this connection it should also be remembered that the *Artha*, namely, the *Śāstra* and the *Māhātmya*, being included in the *Śāstra*, are therefore something quite different from what "eye power" in the proper sense of the expression as understood by *Minerals*.

<sup>4</sup> *Shloka-sūtra* XV, 4 and 5. In these two verses occurs an interesting analogy with the following passage from the description of the "Invisible" (arounds) in the *Āgama-sūtra* XII, 13: "And the city had its seat at the feet, surface of the moon, to state is it: for the glory of God did illumine it, and the Lamb in the light thereof." From this it can be seen that the *Artha* (Parade) is not situated in the "city of Brahma" and for those who are aware of the relationship between "the Lamb" of Christian symbolism and the *Śāstra* *Artha*, this comparison is still more significant. In order to perhaps say false interpretations, it can be said, without actually stating the last point, that we are in no wise trying to suggest that *Artha*, and *Artha* (the *Artha* equivalent of *Artha*) are related etymologically; but relationships with us for one that explains these two words when they are important part of symbolism, and therefore, in our view, there is nothing *Minerals* to this, since everything, including names of languages, has a value for us *Minerals*. It is *Artha*—the *Artha*, in the same context, that the *Artha* of *Artha* is a *Artha*.

## VITAL CENTRE OF THE HUMAN BEING

bodizes Knowledge : and it is the source of all other light, which is but its reflection, no relative knowledge being able to exist save by participation, however indirect or remote, in the essence of supreme Knowledge. In the light of this Knowledge all things are in perfect simultaneity, for, *paripatita*, these cannot be anything but an "eternal present," since immutability excludes all succession ; and it is only in the sphere of the manifested that the relations of possibility which, in themselves, are eternally contained in the Principle, are expressed in terms of succession. "This Parvata, of the size of a thumb (*angulabaddha*, an expression which must not be taken literally as denoting a spatial dimension, but which refers to the same idea as the comparison with a grain),<sup>1</sup> is of a clear luminosity like a smokeless fire (without any admixture of obscurity or ignorance) ; it is the Lord of the past and of the future (being eternal, therefore simultaneous, in such wise that it contains in its permanent actuality all that appears as past or future relatively to any given moment of manifestation, a relationship that is, moreover, capable of transference beyond that particular mode of succession which is time proper) ; it is to-day (in the actual state which constitutes the human individuality) and it will be to-morrow (and in all cycles or states of existence), such as it is (in itself, principally, to all eternity)."<sup>2</sup>

<sup>1</sup> A comparison might also be made here with the "midpoint of the Imperial,"<sup>3</sup> as it is taught by the Tantric system.

<sup>2</sup> A clear statement of this idea is contained in almost identical terms by Kabiradas when alluding to the *Ishtam* or *Chakrasambhava* : "The *Chakras* is now such as the sun shines all day long every day in the state of 'eternal present.' The only difference concerns the idea of creation, which is only to be found in those traditional doctrines that are in some way or other attached to *Ishtam* : fundamentally it is nothing but a particular way of expressing the idea of universal manifestation and its relation with the Principle."

## CHAPTER IV

### PURUSA AND PRADHĀN

We must now consider *Puruṣa* no longer in itself, but in relation to manifestation; and this will enable us later on to understand better why it can be regarded under several aspects, while being at the same time one in reality. It may be said then that *Puruṣa*, in order that manifestation may be produced, must enter into correlation with another principle, although such a correlation is really non-existent in relation to the highest (*ananta*) aspect of *Puruṣa*, for there cannot in truth be any other principle than the Supreme Principle, except in a relative sense; but since we are dealing, even principally, with manifestation, we are already in the realm of relativity. The correlate of *Puruṣa* is then, *Pradhān*, the undifferentiated primordial substance; it is the passive principle, which is represented as feminine, while *Puruṣa*, also called *Puruṣa*, is the active principle, represented as masculine; and these two are the poles of all manifestation, though remaining unmanifested themselves. It is the union of these complementary principles which produces the integral development of the human individual state, and that applies relatively to each individual. Moreover the same may be said of all other manifested states of the being and not only of the human state; for, although we have to consider this state more especially, it is important always to remember that it is but one state among others, and that it is not merely at the confines of human individuality but rather at the confines of the totality of manifested states, in their indefinite multiplicity, that *Puruṣa* and *Pradhān* appear to us as proceeding in some sort from a polarisation of principal Being.

If, instead of considering each individual separately, we consider the whole of a domain formed by a determinate

## PURUṢA AND PRAKRITI

degrees of existence, each as the individual domain in which the human state unfolds itself (or no matter what other analogous domain of manifested existence similarly owing its definition to the combination of certain special and limiting conditions), *Puruṣa* is, for each a domain (including all the beings who develop their corresponding possibilities of manifestation in it, successively as well as simultaneously), identified with *Prajāpati*, the "Lord of produced beings," an expression of *Brahma* itself in so far as It is conceived as Divine Will and Supreme Ruler.<sup>1</sup> This Will is manifested in more particular form, for each special cycle of existence, as the *Māra* of that cycle, who gives it its Law (*Dharma*). *Māra*, indeed, as has already been explained elsewhere, must on no account be regarded as a personage or as a "myth," but rather as a principle, which is properly speaking the Cosmic Intelligence, reflected image of *Brahma* (and in reality one with It), expressing itself as the primordial and universal Legislator.<sup>2</sup> Just as *Ādya* is the prototype of man (*mānuṣa*), the pair *Puruṣa-Prakṛti*, relatively to a determinate state of being, may be considered as equivalent, in the realm of existence corresponding to that state, to what scholars customarily call "Universal Man" (*Ek-śaśvat-kāma*).<sup>3</sup> This conception, moreover, may be further extended to embrace the totality of manifested states and it then establishes the analogy between the constitution of the universal manifestation and that of its individual human quality.<sup>4</sup>

<sup>1</sup> *Prajāpati* is also *Vishvataras*, the "universal constructive principle": his name and function are numerous examples of various applications, more or less specialized, according to whether or not they are related to the constitution of this or that cycle or determinate state.

<sup>2</sup> It is interesting to note that in other traditions the primordial Legislator is also called by names the root of which is the same as that of the Hindu *Māra*: we have for example *Mara* among the Egyptians and *Morot* among the Greeks: it is therefore a mistake to look upon these names as indicating distinct personages.

<sup>3</sup> This is the *Ādya* *Qadmon* of the Hebrew Qabbalah: it is also the "Egg" (*Pfingst*) of the Slav-Eastern tradition (1904-1905, *XXV*).

<sup>4</sup> It is worth remembering that the constitution of states rests essentially upon this analogy. Concerning the function of *Puruṣa* considered from the point of view we are discussing here, see especially the *Puruṣa-Sūtra* of the *Āg. Fea*, X, 30. Pichankhara, in regard to function of "Universal Man," corresponds to the "Great Architect of the Universe" of the Western tradition.

or, to adopt the language used by certain Western schools, between the "macrocosm" and the "microcosm."

Now it is essential to notice that the conception of the pair *Puruṣa-Praṇi* has nothing at all to do with any "dualistic" conception whatsoever, and in particular that it is totally different from the "spirit-matter" dualism of modern Western philosophy, the origin of which is really imputable to Cartesianism. *Puruṣa* cannot be regarded as corresponding to the philosophical notion of "spirit," as we have already pointed out in connection with the description of *Ātma* as "Universal Spirit," which term is only acceptable on condition that it is taken in quite a different sense; and despite the assertions of a considerable number of orientalists, *Praṇi* corresponds even less to the notion of "matter," which is in fact so completely foreign to Hindu thought that there is no word in Sanskrit with which to translate it, even approximately; this alone manifests that such a notion is lacking in any real foundation. Furthermore, it is very probable that even the Greeks themselves did not possess the notion of matter as understood by the modern philosophers as well as physicists; at any rate the meaning of the word *hyle*, in Aristotle, is exactly that of "substance" in all its universality, and *eidos* (which is unsatisfactorily rendered by the word "form" on account of the ambiguity to which it too easily gives rise) corresponds so less precisely to "essence" regarded as the correlative of "substance." Indeed, these terms "Essence" and "Substance," taken in their widest sense, are perhaps those which give the most exact idea in Western languages of the conception we are discussing, a conception of a much more universal order than that of "spirit" and "matter," and of which the latter represent at most but one very particular aspect, a specification referring to one deter-

<sup>1</sup> These terms properly belong to the Hermetic doctrine and are included among those which, in our opinion, may be justifiably employed in spite of the abuse they have been put to by the pantheism of the present day.



minute state of being; outside this state it entirely loses its validity and it is in no wise applicable to the whole of universal manifestation, as is the conception of "Essence" and "Substance." It should further be added that the distinction between "Essence" and "Substance," primary<sup>1</sup>—as it is in comparison with all other distinctions, is none the less relative; it is the first of all dualities, that from which all others derive directly or indirectly, and it is with this distinction that multiplicity strictly speaking begins: but one must not see in it the expression of an absolute irreducibility, which is in no wise to be found there: it is Universal Being which, relatively to the manifestation of which it is the Principle, polarises itself into "Essence" and "Substance," without its intrinsic unity being however in any way affected thereby. In this connection it may be pointed out that the *Pratīti*, from the very fact that it is purely metaphysical, is essentially the "doctrine of non-duality" (*advaita-vāda*)<sup>2</sup>; if the *Sāṅkhya* has appeared "dualistic" to those people who have failed to understand it, that is because its point of view stops short at the consideration of the first duality, a fact which does not prevent its admitting everything that transcends it as possible, which is the very opposite of what occurs in the case of the systematic conceptions beloved of philosophy.

We have still to define more precisely the nature of *Pratīti*, the first of the twenty-four principles (*śāstras*) enumerated in the *Sāṅkhya*; *Puruṣa*, however, had to be considered before *Pratīti*, since it is inadmissible to endow the plastic or substantial principle (substantial is the strictly etymological sense of the word, meaning the "universal substratum," that is to say, the support of

<sup>1</sup>In our translation in the *Study of the Sāṅkhya Doctrine* it has been explained that this "doctrine of non-duality" must not be confused with "monism": furthermore from the latter may emerge, if properly conceived, a conception simply of a philosophy and not of a metaphysical order. *Śaṅkara* has the "non-dual" doctrine very intimately with "panteism": it is all the less possible to assimilate these two since the latter determination, which uses in a reasonable sense, always implies a certain "naturalism" which is essentially anti-metaphysical.

## PURUSHA AND PRAKRITI

all manifestation) with spontaneity ; it is purely potential and passive, capable of every kind of determination, but never determining itself. *Prakriti* cannot therefore really be a cause by itself (we are speaking of "efficient cause"), apart from the action or subjective influence of the eternal principle, which is *Purusha*, and which is, so to speak, the "determinant" of manifestation ; all manifested things are indeed produced by *Prakriti*, of which they are so many modifications or determinations, but, without the presence of *Purusha*, these productions would be deprived of all reality. The opinion according to which *Prakriti* is self-sufficient as the principle of manifestation could only be derived from an entirely erroneous view of the *Sāṅkhya*, originating simply from the fact that, in this doctrine, what is called "production" is always viewed from the standpoint of "Substance," and perhaps also from the fact that *Purusha* is only mentioned there as the twenty-fifth *śloka*, whereas quite independently of the others, which include *Prakriti* and all its modifications ; with an opinion, furthermore, would be favourably apposed to the teaching of the *Veda*.

*Mūla-Prakriti* is "primordial Nature" (in Arabic *El-Firad*), the root of all manifestation (since *mūla* signifies "root") ; it is also described as *Pradhāna*, that is to say, "that which is laid down before all other things," comprising all determinations potentially ; according to the *Purusha*, it is identified with *Māhā*, conceived as "mother of forms." It is undifferentiated (*avyakta*) and "undistinguishable," neither compounded of parts nor endowed with qualities, inferable from its effects only, since it is imperceptible in itself, and productive without being itself a production. "Root, it is without root, since it

<sup>1</sup> In order to preclude any possible misinterpretation it should be added that the word which we have given to "Substance," differs entirely from Spinoza's use of this same term, for, as a result of a "mathematical" confusion, his employment is in relation to Universal Being itself, at least as far as he is capable of conceiving it, in reality Universal Being is beyond the domain of *Purusha* and *Prakriti*, which are ruled by it as is their common principle.



## PURUṢA AND PRAKRITI

indifferentiation ; every manifestation or modification of substance, however, represents a rupture of this equilibrium, and beings in their different states of manifestation participate in the three *guṇas* in different degrees and, so to speak, in indefinitely varying proportions. These *guṇas* are not, therefore, states but conditions of *śaktiśāla* Balance, to which all manifested beings are subjected and which must be carefully distinguished from the special conditions which determine and define such and such a state or mode of manifestation. The three *guṇas* are : *sattva*, conformity to the pure essence of Being (*Sat*), which is identified with intelligible light or Knowledge and is represented as an upward tendency ; *rajas*, the expansive impulse, in accordance with which the Being develops itself in a given state, and, so to speak, at a determinate level of existence ; and lastly, *manas*, obscurity, assimilated with ignorance, and represented as a downward tendency. We will confine our remarks in this instance to the foregoing definitions, which we have already mentioned elsewhere; this is not the occasion to enlarge further on these considerations for they lie somewhat outside our present subject, nor to speak of the diverse applications to which they give rise, more especially in relation to the cosmological theory of the elements ; these developments will find a more appropriate place in other studies.

## CHAPTER V

### PERSONA UNIFIED BY INDIVIDUAL MODIFICATIONS

According to the *Śaṅkara-Gṛh*, "there are in the world two *Parasūka*, the one destructible and the other indestructible; the first is distributed among all beings; the second is immutable. But there is another *Parasūka*, the highest (*ananta*), which is called *Parasūmanā*, and which, as Imperishable Lord, pervades and contains the three worlds (the earth, the air and the heavens, representing the three fundamental degrees between which all the modes of manifestation are distributed). As I transcended the destructible and even the indestructible (being the Supreme Principle of the one and of the other), I am extolled in the world and in the *Paśa* under the name of *Parasūmanā*."<sup>1</sup> Of the first two *Parasūka*, the "destructible" is *Paśu*, whose separate existence is in fact transitory and contingent like that of the individuality itself; and the "indestructible" is *Ātma* considered as the Personality, permanent principle of the being through all its stages of manifestation<sup>2</sup>; as for the third, it is *Parasūmanā*,<sup>3</sup> as the text explicitly declares, of which the

<sup>1</sup> *Śaṅkara-Gṛh* IV, 10 to 13.

<sup>2</sup> They say "the two birds who dwell on the same tree" according to the text of the *Upanishad* mentioned in an earlier note. However there is also reference to a tree in the *Kṛishṇa Upanishad* (Aṣṭakam II, Tālā 5, which I put in this case the application of the symbol is no longer "micro-cosmic" but "macro-cosmic"). The world is like an ever-blossoming fig-tree (*Imantika* *Arjuna*) the roots of which point upwards into the air, while the branches grow downwards into the earth, and the leaves of the Figs are its leaves; whoever knows it, the other knows the *Paśa*. The root is above because it stands for the Principle, and the branches are below because they represent the displaying of manifestation: if the figure of the tree is thus very significant, it is beside analogy, for, as everywhere else, must be applied in an inverse sense. In both cases the tree is described as the symbol of *śūbhasūta* or *prapañca*; in that sense or in other, the symbolism of the "Vishvavenu" is far from being confined to India: the text among the *Upan*, the description among the *Śaṅkara*, the use among the *Śaṅkara*, all play exactly the same part.

## PURUṢHA UNAFFECTED BY MODIFICATIONS

Personality is a primordial determination, in accordance with the explanation we have previously given. True as it is to say that the Personality is really beyond the realm of multiplicity, we may nevertheless, in a certain sense, speak of a personality for each being (we refer, naturally, to the being as a whole, and not to one of its states viewed in isolation). That is why the *Sāṅkhya*, the point of view of which does not attain to *Parukashana*, often describes *Puruṣa* as multiple; but it should be noticed that, even in this case, its name is always employed in the singular, so as to emphasize its essential unity. The *Sāṅkhya* has nothing in common, therefore, with any "monism" of the kind associated with the name of Leibniz, where, moreover, it is the "individual substance" which is regarded as a complete whole, forming a sort of closed system, a conception incompatible with any notion of a truly metaphysical order.

*Puruṣa*, considered as identical with the Personality, "is, so to speak, a portion (*anśa*) of the Supreme Ruler (who, however, is really without parts, being Absolutely indivisible and "without duality"), as a spark is a portion of the fire (the nature of which is wholly present in every spark)."<sup>2</sup> It is not subject to the conditions which determine the individuality, and even in its relations therewith it remains unaffected by individual modifications (such as pleasure and pain, for example), which are purely contingent and accidental, and not essential to the being, since they all proceed from the plastic principle, *Prakṛti* or *Pradhāna*, as from a single root. It is from this substance, containing all the possibilities of manifestation

<sup>2</sup> The word *anśa* indicates that there is question of a comparison (*anśa*) or of a measure of speech intended by *anśa* without understanding that which is not to be taken literally. Here it is a figure that expresses a similar idea.

"Division of every sort, such as that which divides one body of several organs (or one being of several states); . . . but no many participations in the Universal Being. These participations neither increase nor yet decrease Him, for they are contemplated by Him, undisturbed from Him" (*Liṅgātīkā*, chapter 3).—French translation by Paul Wignot, page 175.

<sup>3</sup> *Śrīmad-Bhagavad-gītā*, 13, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. We would remind the reader that in our interpretation we are chiefly following the commentary of Śaṅkara.

## PURUṢA UNAFFECTED BY MODIFICATIONS

potentially, that modifications are produced in the manifested sphere, by the actual development of these possibilities, or, to use the Aristotelian expression, by their passage from potency to act. "All modification (*parivṛtta*)," says Vidyā-Sāhaka, "from the original production of the world (that is to say, of each cycle of existence) to its final dissolution, proceeds exclusively from *Pradhān* and her derivatives," that is to say from the five twenty-four matter of the *Sāhaka*.

*Paravān* is, however, the essential principle of all things, since it is *Paravān* which determines the development of the possibilities of *Pradhān*; but it never enters itself into manifestation, so that all things, in so far as they are viewed distinctively, are different from it, and nothing which concerns them in their distinctive development (that is to say, in "becoming") can affect its immutability. "Thus the solar or lunar light (capable of manifold modifications) appears identical with that which gives birth to it (the luminous source, considered as immutable in itself), but nevertheless it is distinct therefrom (in its external manifestation; likewise modifications or manifested qualities are, as such, distinct from their essential principle, in that they can in no manner affect it). As the image of the sun reflected in water quivers and fluctuates in accordance with the undulations of the water, yet without affecting the other images reflected therein, much less the solar orb itself, so the modifications of one individual leave other individuals unaffected and, much more so, the Supreme Ruler Himself," who is *Paraśakama*, and with whom the Personality is really identical in its essence, just as all sparks are identical with fire considered as indivisible in its innermost nature.

It is the "living soul" (*Jīvatma*) which is here compared to the image of the sun in water, as being the reflection (*ābhāsa*) in the individual realm and relatively to each individual of the Light, principally one, of the "Universal

\* *Pradhān-Sāhaka*, *Sāhaka* II. *Prā* 2. *śloka* 10-11.

## FURUSHA UNAFFECTED BY MODIFICATIONS

*Spica* " (*Arus*): and the luminous ray which confers existence upon this image, connecting it with its source, is, as we shall see later on, the higher intellect (*Buddhi*), belonging to the realm of formless manifestation.<sup>1</sup> As for the water, which reflects the solar light, it is habitually regarded as the symbol of the plastic principle (*Prakriti*), the image of "universal passivity": this symbol, moreover, bearing the same meaning, is common to all traditional doctrines.<sup>2</sup> Here, however, a limitation must be imposed on its general sense, since *Buddhi*, although formless and supra-individual, is none the less manifested, and consequently derives from *Prakriti*, of which it is the first production: the water, therefore, can only represent here the potential sum of formal possibilities, or in other words, the realm of manifestation in the individual mode, and thus it leaves outside itself those formless possibilities which, while corresponding with states of manifestation, must none the less be referred to the Universal.<sup>3</sup>

<sup>1</sup> It must be pointed out that the ray corresponds to a medium of propagation manifested in an individualized mode, and that the image depicts a point of reflection (individualization under the conditions of a certain state of vibration).

<sup>2</sup> In this connection one has to particular refer to the opening passage of *Genesis* 1, 2: "And the spirit of God moved upon the face of the waters." This passage contains a very clear indication of the two complementary principles we are discussing here, the *Śakti* corresponding to *Prakriti* and the *Water* to *Prakriti*. From a different point of view but nevertheless ontologically connected with the preceding one, *Arund Shūn* of the Tibetan text also has to be associated with *Arund*, the symbolic realm, the vehicle of *Arund*, which has in the *Pravastāna*, the "World-way," that is contained in the *pravastāna* *Water*; and it must also be noted that *Arund* is at the same time the "breath" (*prāṇa*), which is the first emanation of *Śakti* in *Arund*. Lastly, it must also be pointed out that the constitution of the original world, *Śakti* in *Ar* (*Ar*): and, last but not the least, the fact that it would imply no long a digression, it would be possible to show that a perfect correspondence exists between the *Śakti* and the *Prakriti* in respect of the development of the world elements. In any case, one has to direct, as the examples we have already given, an *Arund* (*Arund*) *Arund* (*Arund*) *Arund* (*Arund*) referring respectively to the three fundamental degrees of manifestation (formless, subtle and gross) which are described as the "three worlds" (*Treilam*) in the Hindu tradition. These three worlds also figure in the Tibetan *Arund* under the names of *Arund*, *Arund* and *Arund*: and then in *Arund*, which is the principal work of non-manifestation.

<sup>3</sup> If the symbol of water is taken in its usual sense, then the sum of formal possibilities is described as the "great waters" and that of the formless possibilities as the "upper waters." From the point of view of cosmogony, the pouring of the "lower waters" from the "upper waters" is also described



## PURUSHA UNAFFECTED BY MODIFICATIONS

In Chapter 1, 4 and 5: It is this worth noting that the word *ajasa*, which means "water" in Hebrew, has the grammatical form of the dual, which allows of its conveying, among other meanings, the idea of the "double-ness" of the formal and formless possibilities in the potential state. The primordial waters, before their separation, are the matrix of the possibilities of manifestation, in so far as the latter constitutes the potential aspect of Universal Being, which is properly speaking *Purusha*. For there is also another and superior meaning to the same symbolisms, which appears when it is quoted over beyond Being (*Pará*): the waters then represent Universal Possibility, conceived in an absolutely total manner, that is to say to refer as it encompasses the same time to its infinity the domains of manifestation and non-manifestation alike. This last meaning is the highest of all: at the degree immediately below it, in the original illumination of Being, we have *Purusha*, with which we have still only reached the Principle of manifestation. After that, continuing downwards, the three fundamental degrees of manifestation can be considered as we have done previously: we then have, in the first two rows, the "double-ness" heterozygousity, and lastly, in the compound world, water as a symbol degree (145), in which capacity it is already included implicitly, like all things that pertain to gross manifestation, in the realm of the "lower waters," for the subtle manifestation plays the part of immediate principle relatively to the gross manifestation. Through the above relationships set somewhat loosely, we believe they will have served a good purpose in making it easier, by means of the examples given, to understand how a plurality of meanings and applications can be derived from the traditional texts.

## CHAPTER VI

### THE DEGREE OF INDIVIDUAL MANIFESTATION.

We must now pass on to consider the different degrees of the manifestation of *Atmā*, regarded as the Personality, in so far as this manifestation constitutes human individuality; and it may indeed literally be said to constitute it, since this individuality would enjoy no existence at all if it were separated from its principle, that is to say, from the Personality. The expression just used calls, however, for one reservation; by the manifestation of *Atmā* must be understood manifestation referred to *Atmā* as its essential principle, but it must not be inferred from this that *Atmā* manifests itself in some way, since it never enters into manifestation, as we have previously stated, and that is why it is not in any way affected thereby. In other words, *Atmā* is "That by which all things are manifested, and which is not itself manifested by anything"<sup>1</sup>; and it is this point which must never be lost sight of throughout all that follows. We will repeat once more that *Atmā* and *Prakṛti* are one and the same principle, and that it is from *Prakṛti* and not from *Atmā* that all manifestation is produced; but if the *Jñātrī*, because its point of view is chiefly "cosmological" and not strictly speaking metaphysical, sees this manifestation as the development or "actualisation" of the potentialities of *Prakṛti*, the *Prakṛti* necessarily sees it quite differently, because it regards *Atmā*, which is outside any modification or "becoming," as the true principle to which everything must ultimately be referred. It might be said that, viewed in this manner, the *Jñātrī* and the *Prakṛti* represent respectively the points of view of "Substance" and of "Essence," and

<sup>1</sup> *Atmā Vyavahārikam, Khanda 1, Śloka 5 to 6*; the whole passage will be given in a subsequent chapter.

## DEGREES OF INDIVIDUAL MANIFESTATION

that the first can be called a "cosmological" point of view, because it is that of Nature and of "becoming"; but, on the other hand, metaphysic does not limit itself to "Essence" regarded as the correlative of "Substance," nor even to Being, in which these two terms are unified; it extends much further, since it strives to *Perambare* or *Parabrahma*, which is the Supreme Brahman, and therefore its point of view (assuming that such an expression is still applicable here) is truly unlimited.

Furthermore, when we speak of the different degrees of individual manifestation, it should be readily understood that they correspond with the degrees of universal manifestation, by reason of the basic analogy between the "macrocosm" and the "microcosm" to which we have already alluded. This will be still better understood if one remembers that all manifested beings alike are subject to the general conditions which limit the states of existence in which they are placed; if we cannot, when considering any given being, really isolate one state of that being from the whole composed of all the other states among which it is situated hierarchically at a given level, no more can we, from another point of view, isolate that state from all that belongs, not to the same being, but to the same degree of universal Existence; and thus all appears linked together in various different ways, both within manifestation itself, and also in so far as the latter, forming a single whole in its indefinite multiplicity, is attached to its principle, that is, to Being, and through Being to the Supreme Principle. Multiplicity, once it is a possibility, exists according to its own mode, but this mode is illusory, in the sense we have already ascribed to that word (that of a lesser reality), because the very existence of this multiplicity is based upon unity, from which it is derived and within which it is principally contained. When viewing the whole of universal manifestation in this manner, we may say that in the very multiplicity of its degrees and of its modes "Existence is unique," according to a formula borrowed from Moslem asperient; furthermore

## DEGREES OF INDIVIDUAL MANIFESTATION

there is a fine distinction which it is important to note here as between "unity" and "onity": the first embraces multiplicity as such while the second in its principle (not in "root," in the sense in which this word is applied to *Prohibition*, but as containing within itself, "certainly" as well as "substantially," all the possibilities of manifestation). It can therefore correctly be said that Being is one, and that it is Unity itself—in the metaphysical sense, however, and not in the mathematical sense, for at this stage we have passed quite outside the domain of quantity. Between metaphysical Unity and mathematical unity there is analogy but not identity; and similarly, when we speak of the multiplicity of universal manifestation, it is again not with a quantitative multiplicity that we are concerned, for quantity is merely a special condition of certain manifested states. Finally, if Being is one, the Supreme Principle is "without duality," as we shall see in what follows: Unity is indeed the first of all determinations, but it is already a determination, and, as such, it cannot properly be applied to the Supreme Principle.

Having given these few indispensable explanations, let us return to the consideration of the degrees of manifestation. It is necessary, as we have seen, to draw a distinction first of all between formless and formal manifestation; but when we confine our attention to the individuality, it is always exclusively with the latter that we are concerned. The human state properly so called, like every other individual state, belongs wholly to formal manifestation, since it is precisely the presence of form among the conditions contributing to make up a particular mode of existence which characterizes that mode as individual. If, therefore, we have to consider a formless plane, it will also necessarily be a supra-individual element, and, as regards its relationship with human individuality, it must never be considered as constitutive

<sup>1</sup> The same idea is expressed by the Sanskrit saying: *One of seven constitutions.*

## DEGREES OF INDIVIDUAL MANIFESTATION

of it, nor for any reason at all as forming a part of it, but as linking the individuality to the Personality. The Personality, indeed, is unmanifested, even in so far as it is regarded more especially as the principle of the manifested union, just as Being, although it is properly the principle of universal manifestation, remains outside of and beyond that manifestation (and we may recall Aristotle's "motionless mover" at this point); on the other hand, formless manifestation is also, in a relative sense, principal in relation to formal manifestation, and thus it establishes a link between the latter and its higher unmanifested principle, which is, moreover, the common principle of these two orders of manifestation. Similarly, if we distinguish, in formal or individual manifestation, between the subtle and the gross state, the first is, more relatively still, principal in relation to the second, and consequently it is placed hierarchically between it and formless manifestation. We have therefore, through a series of principles becoming progressively more relative and determined, a chain at once logical and ontological (the two points of view, moreover, corresponding in such a way that they can only be separated artificially) extending from the unmanifested downwards to gross manifestation, passing through the intermediary of formless manifestation and then of subtle manifestation; and, whether we are dealing with the "macrocosm" or with the "microcosm," such is the general order which must be followed in the development of the possibilities of manifestation.

The elements about which we shall now be speaking are the *avayav* enumerated by the *Siddhanta*, with the exception, of course, of the first and the last, that is, of *Pradhān* and *Parakāśa*. We have seen that, among these *avayav*, some are regarded as "productive productions" and others as "unproductive productions": a question therefore suggests itself in this connection: is this division equivalent to the division we have just specified in respect of the degrees of manifestation, or does it not at least roughly correspond with it? For example, if we limit

## DEGREES OF INDIVIDUAL MANIFESTATION

ourselves to the point of view of individuality, we might be inclined to refer the *animes* of the first group to the subtle state and those of the second to the gross state, the more so since, in a certain sense, subtle manifestation is productive of gross manifestation, while the latter is not productive of any further state : but the answer is not really quite so simple. In point of fact, in the first group we have *Buddhi* first of all, which is the formless element to which we were alluding just now ; as to the other *animes* which are included with it, *Manas* and the *Indriyas*, they do indeed belong to the domain of subtle manifestation. Again, in the second group, the *dhatus* incontestably belong to the domain of gross manifestation, since they are the corporeal elements : but *manas*, not being corporeal, must, in itself at least, be referred to subtle manifestation, although its activity is also exercised in relation to gross manifestation ; while the other *indriyas* have in some sort a twofold aspect, being conceivable at the same time as faculties and as organs, psychically as well as corporeally therefore, which is also to say both in the subtle and in the gross state. It must, moreover, be clearly understood that that part of subtle manifestation which is taken into consideration in all these circumstances is really only the portion affecting the human individual state in its extra-corporeal modalities ; and, superior as these may be to the corporeal modality, inasmuch as they contain its immediate principle (their domain extending at the same time much further), nevertheless, if we situate them in the totality of universal Existence, they still belong to that degree of Existence in which the human state as a whole is situated. The same remark also applies when we say that subtle manifestation is productive of gross manifestation : for this to be strictly accurate however, it is necessary, in the case of the former, to apply the restriction we have just mentioned, since the same relationship cannot be established in respect of those other states which, though likewise individual states, are not human states and therefore differ entirely as to

## DEGREES OF INDIVIDUAL MANIFESTATION

their conditions (other than the condition imposed by the presence of form); for these states must nevertheless also be included in subtle manifestation, as we have already explained, from the moment that we accept the human individuality as a term of comparison as we must inevitably do, while clearly bearing in mind that the human individual state is really neither more nor less important than any other state whatever.

One last observation is called for: in speaking of the order of development of the possibilities of manifestation, or of the order in which the elements corresponding to the different phases of this development should be enumerated, great care must be taken to explain that such an order implies a purely logical succession, signifying, however, a real ontological connection, and that there cannot be any question at all here of a temporal succession. Development is time, indeed, only corresponds with a special condition of existence, which is one of those conditions defining the domain in which the human state is contained; and there are an indefinite number of other modes of development equally possible, and included also within universal manifestation. Human individuality cannot therefore be related in the order of time to other states of the being, since these, in a general way, are extra-temporal: and that is also true even when it is only a question of states which likewise belong to formal manifestation. It might further be added that certain extensions of the human individuality, outside its corporeal modality, are already freed from time, without on that account being exempt from the general conditions of the state to which this individuality belongs; these extensions are really stamped in more prolongations of that state, and we shall doubtless in other studies have occasion to explain just how such prolongations may be reached through the suppression of one or other of the conditions which together contribute to make up the corporeal world. Such being the case, it is all the more apparent that there cannot be any question of the temporal

## DEGREES OF INDIVIDUAL MANIFESTATION

condition applying outside this same state, nor, consequently, of its governing the relation of the integral human state with other states; and this is even less admissible when it is a question of a principle common to all the states of manifestation, or of an element which, though indeed manifested, is nevertheless superior to all formal manifestation, as is the element which we have to consider next.



## CHAPTER VII

### BUDHĪ OR THE HIGHER INTELLECT

THE first degree of the manifestation of *Ātma*, taking this expression in the sense explained in the last chapter, is the higher intellect (*Budhī*), which, as we have seen above, is also called *Mātur* or the "great principle"; it is the second of the twenty-two principles of the *Tādgīya*, and the first therefore of all the productions of *Prakṛti*. This principle still pertains to the universal order, since it is formless: we must not, however, forget that it already belongs to manifestation, and therefore proceeds from *Prakṛti*, for all manifestation, at whatever degree we take it, necessarily implies the two correlative and complementary terms, *Paraśakti* and *Prakṛti*, "Essence" and "Substance." It is none the less true that *Budhī* transcends the domain not only of human individuality but of every individual state whatsoever, and it is this which justifies its other name of *Mātur*: it is never really individualized therefore, and it is not until the next stage, that of the particular (or rather "particularist") consciousness of the "ego," that we shall find individuality realized.

*Budhī*, considered in relation to the human individuality or to any other individual state, is, then, its immediate but transcendent principle, just as, from the point of view of universal Existence, formless manifestation is the principle of formal manifestation; and it is at the same time what may be called the expression of the Personality in manifestation, therefore that which unifies the being throughout the indefinite multiplicity of its individual states (the human state, in its utmost extension, being but one state among all the rest). In other words, if we view the "Self" (*Ātma*), or Personality, as the Spiritual

## BUDDHI OR THE HIGHER INTELLECT

Sun<sup>2</sup> which shines at the centre of the entire being, *Buddhi* will be the ray directly emanating from this Sun and illuminating in its entirety the particular individual state that more especially concerns us, while at the same time linking it to the other individual states of the same being, or rather, more generally still, to all the manifested states (individual or non-individual) of that being, and, beyond these, to the centre itself. Furthermore it should be remarked here, without however going into the question so far as to interrupt the course of our exposition, that, owing to the fundamental unity of the being in all its states, the centre of each state, where this spiritual ray is projected, should be regarded as virtually, if not effectively, identified with the centre of the entire being ; and it is for this reason that any state whatsoever, the human state as well as any other, can be taken as a basis for the re-dedication of the Supreme Identity. It is precisely in this sense, and in virtue of this identification, that one may say, as we did in the first place, that *Parashu* itself dwells at the centre of the human individuality, that is to say, at the point where the interaction of the spiritual ray with the realm of the vital possibilities determines the "living soul" (*Atman*).<sup>3</sup>

Furthermore *Buddhi*, like everything that proceeds from the potentialities of *Prakriti*, participates in the three *gunas* ; that explains why, when viewed from the standpoint of distinctive knowledge (*vijñāna*), it is regarded as ternary, and, in the sphere of universal Existence, it is then identified with the divine *Trimurti* ; "*Māhāt* is conceived distinctively as three Gods (in the sense of

<sup>2</sup> As to the sense in which this expression should be taken, we would refer the reader to the remark previously made concerning the "Universal Spirit".

<sup>3</sup> Clearly we are not referring in this instance to a mathematical point, but to what might by analogy be called a metaphysical point, always with the proviso however that such an expression must not be allowed to create the notion of the "neutral" of Leibniz, since implied in such a more than a particular and contingent consideration of *Atman*, so that its operation remains in reality illusory. The geometrical symbolism adopted so far however is not itself in any sense work, together with all the developments to which it leads itself.

## BUDDHI OR THE HIGHER INTELLECT

these aspects of the intelligible Light, for this is the real meaning of the Sanskrit word *Dēva*, of which the Latin word *Deus* is, moreover, etymologically the exact equivalent;<sup>1</sup> through the influence of the three *ganas*, being one single manifestation (*murti*) in three Gods. In the universal order, it is the Divinity (*Īśvara*, not in Himself, but under His three principal aspects as *Brāhmā*, *Vīṣṇu* and *Śiva*, constituting the *Trīmaṇ*, or "triple manifestation"); but regarded distributively (under the aspect of "separativity," which is, moreover, purely contingent) it belongs (without however being itself individualised) to individual beings (to whom it communicates the possibility of participating in the divine attributes, that is to say, in the very nature of Universal Being, the Principle of all existence).<sup>2</sup> It is easy to see that *Buddhi* is here considered in its respective relations with the first two of the three *Paraśaktis* which are spokes of in the *Śaṅkara-Chakr*: in the "macrocosmic" order the "intelligible" *Paraśakti* is *Īśvara* Himself, of whom the *Trīmaṇ* is the expression in manifested mode (we are speaking, of course, of formless manifestation, for there is nothing individual about it); and it is stated that the other *Paraśakti* is "disseminated among all beings." Similarly, in the "microcosmic" order, *Buddhi* may be viewed relatively to the Personality (*Ātma*) and relatively to the "living soul" (*Bodha*), the latter moreover only being the reflection of the Personality in the individual human state, a reflection which could not exist without the mediation of *Buddhi*. To recall here the symbol of the sun and its reflected image in the water, *Buddhi* is, as we have stated, the ray which determines the formation of the

<sup>1</sup> Wee can give to the word "God" the meaning that it has taken recently assumed in Western languages. Its use in the plural would make senseless from the Hindu just as much as from the Christian or Moslem point of view. *Deus*, as we pointed out before, it could then only apply to *Īśvara* exclusively, in His indivisible unity which is that of Universal Being, whatever multiplicity of aspects can be considered as pertaining to it in a secondary way.

<sup>2</sup> *Maṇḍya-Pāṭha*. It will be noticed that *Buddhi* is not connected to the *Loṇa* of the *Āyurvedika*.

## BUDDHI OR THE HIGHER INTELLECT

image and at the same time unites it with its luminous source.

It is in virtue of the twofold relationship which has just been indicated, and of this function of intermediary between the Personality and the individuality, that we may regard the intellect, in spite of the inevitable inadequacy of such a way of speaking, as passing in some sort from the state of universal potentiality to the individualized state, but without really ceasing to be such as it was, since this apparent passage only comes about through its intersection with the particular domain constituted by certain conditions of existence defining the individuality in question : as a resultant of this intersection it then produces the individual consciousness (*ātmaśāstra*), implied in the "living soul" (*jīvaśāstra*) in which it is inherent. As we have already pointed out, this consciousness, which is the third principle of the *Sāṃkhya*, gives rise to the notion of the "ego" (*āham*, whence the name *ātmaśāstra*, literally "that which makes the me"), since its proper function is to establish the individual conviction (*abhimāna*), that is to say, precisely the notion that "I am," concerned with external (*bāhya*) and internal (*adhyātma*) objects, which are respectively the objects of perception (*pratyakṣa*) and contemplation (*anubhava*) ; and the sum total of these objects is described by the term *idam*, "this," when it is thus conceived as in opposition to *aham* or "me," a purely relative opposition, however, and for that reason quite different from that which modern philosophers claim to establish between "subject" and "object" or between "mind" and "things." Thus the individual consciousness proceeds directly, but simply as a conditioned modality, from the intellectual principle, and, in its turn, produces all the other principles or elements specially attaching to the human individuality. These elements we shall now consider in greater detail.

## CHAPTER VIII

### MANAS OR THE INWARD SENSE :

#### THE TEN EXTERNAL FACILITIES OF SENSATION AND ACTION

IN its list of the *astvau*, after individual consciousness (*chaitanya*), the *Satashloka* goes on to describe the five *manodhau*, subtle elementary determinations, incorporated therefore and outwardly imperceptible, belonging to the same group of productive productions. In as immediate sense they constitute respectively the principles of the five *dhāu* or corporeal and sensible elements and receive their definite expression in the particular conditions of individual existence prevailing at the level of the human state. The word *manodhau* literally means an "assignment" (*manas*, measure, determination) delimiting the proper sphere of a given quality (*sat* or *asat*, neither personal, "that," taken here in the sense of "quality," like the Arabic *shay'* in universal Existence ; but this is not the place to enter into fuller details on this subject. We will merely remark that the five *manodhau* are usually indicated by the names of the sensible qualities : auditive or sonorous (*śabdā*), tangible (*sparsā*), visible (*rūpa*, with the double sense of form and colour), sapid (*rasa*), olfactory (*gandhā*) ; but these qualities must be looked upon here as existing in a relatively principal and "non-developed" state only, since it is through the *dhāu* alone that they will be actually manifested in the sensible order ; furthermore the relation of the *manodhau* to the *dhāu* is analogous, in its relative degree, to that of "Essence" to "Substance," so that the term "elementary aspects"

<sup>1</sup> (It should be noted that these words *sat* and *asat* are phonetically equivalent to the *sat* that, in also to the English *sat* which bears the same meaning.

## MANAS OR THE INWARD SENSE

could be applied accurately enough to the *śarīrātmā*.<sup>1</sup> The five *dhātus*, in the order of their production or of their manifestation (an order parallel to that just indicated for the *manātmā*, since a corresponding sensible quality goes with each element) are Ether (*Ākāśa*), Air (*Vāyu*), Fire (*Tejas*), Water (*Ap*) and Earth (*Prithvi* or *Prithu*): and it is from these that the whole of gross or corporeal manifestation is made up.

Between the *manātmā* and the *dhātus*, and constituting with the latter the group of "unproductive productions," there are eleven distinct and specifically individual faculties, which proceed from *akāśātmā*, and which, at the same time, all participate in the five *manātmā*. Of the eleven faculties in question ten are external, five of sensation and five of action; the eleventh, which is concerned with both these functions, is the inward sense or mental faculty (*manas*), and this is directly attached to consciousness (*akāśātmā*).<sup>2</sup> It is to *manas* that we must refer individual thought, which belongs to the formal order (and which includes reason as well as memory and imagination); it is in no way inherent in the transcendent intellect (*dhi*), the attributes of which are essentially formless. It is worth remarking in this connection that, for Aristotle also, pure intellect is of a transcendent order and can claim knowledge of universal principles as its proper object: this knowledge, which is not discursive in any respect, is acquired directly and immediately by intellectual intuition. To avoid any misunderstanding it should be added that this intuition has nothing at all to do with the so-called "intuition" of a merely sensitive and vital order, which plays such a prominent part in the decidedly anti-metaphysical theories of certain contemporary philosophers.

<sup>1</sup> It is in a more closely resembling this conception of the intellect that Papez d'Olvet, in his interpretation of Gassendi (*Le Langage Aristotélique revivifié*), makes use of the expression "intelligible élementaire."

<sup>2</sup> Concerning the production of these various principles, considered from the "epistemological" point of view, cf. Ananda-Chandra-Sastry (*The Law of Karma*), *Adhyāya I*, stanza 14 to 16.

<sup>3</sup> This was Aristotle's meaning when he said that "man (as an individual) never thinks without images," that is to say without forms.

## MANAS OR THE INWARD SENSE

As for the development of the different faculties of individual man, it is enough to quote the teaching of the *Brhadaranyaka* on this subject: "The intellect, the inward sense, and also the faculties of sensation and action, are developed (in manifestation) and re-absorbed (into the unmanifested) in a similar sequence (except that re-absorption proceeds in an inverse order to that of development);<sup>1</sup> and this sequence always follows that of the elements from which these faculties proceed as regards their constitution<sup>2</sup> (with the exception, however, of the intellect, which is developed in the formless order prior to the determination of any formal or properly individual principle). As to *Paraśa* (or *Ātma*), its emanation (in so far as it is regarded as the Personality of a being)<sup>3</sup> is not a birth (even in the widest meaning of the word)<sup>4</sup>, neither is it a production (implying a starting-point for its actual existence, as is the case for everything that proceeds from *Prakṛiti*). One cannot in fact assign to it any limitation (by any particular condition of existence), since, being identified with the Supreme *Brahma*, it partakes of its infinite essence<sup>5</sup> (implying the possession of the divine attributes, at least virtually and even actually in so far as this participation is effectively realised in the Supreme Identity, not to speak of all that lies beyond any attribution whatsoever, since here we are contemplating the Supreme *Brahma*, which is *nitya*, and not merely *Brahma* as *vyaya*, that

<sup>1</sup> The reader must be reminded that it is in no wise an order of temporal succession that is in question.

<sup>2</sup> Here the reference has to either to the elements of the *Ākāśa*, depending on whether the *śūtras* are considered in the order of the *gṛha* *śāstra*, that is to say as faculties of an *Ātma*.

<sup>3</sup> It is possible, in fact, to apply the terms of "birth" or "death" to the beginning and end of any cycle whatever, that is to say, of an existence in whatever state of manifestation, and not in the human state alone: as will be indicated further on, the passage from one state to another is first birth or death and is birth, according to it is taken in relation to the antecedent or to the subsequent *Ātma*.

<sup>4</sup> The word "existence," when it is thus applied unambiguously, comes to be in any way a translation of "substance": besides, whatever position a condition of any kind assumes in reality. Similarly, the word "nature" when applied to Universal Being or even to any being, loses its usual and metaphysical meaning entirely, together with the idea of "becoming" which is implied in it.

## MANAS OR THE INWARD SENSE

is to say *Jidamara*).<sup>1</sup> It is active, but only in principle (therefore "activeless");<sup>2</sup> for this activity (*barbīra*) is not essential to it nor inherent in it, but is simply eventual and contingent (merely relative to its states of manifestation). As the carpenter, grasping in his hand his axe and his other tools and then laying them aside, enjoys tranquility and repose, so this *Atmā*, in its union with its instruments (by means of which its principal faculties are expressed and developed in each of its states of manifestation, and which are thus nothing but the manifestations of these faculties with their respective organs), is active (although this activity in no way affects its unmost nature), and, in relinquishing them, enjoys repose and tranquility (in the 'inaction' from which, in itself, it never departs).<sup>3</sup>

"The various faculties of sensation and action (indicated by the word *prāṇa* in a secondary acception) are eleven in number: five of sensation (*śakṣāndriyas* or *pratyandriyas*, means or instruments of knowledge in their own particular spheres), five of action (*karmāndriyas*), and the inward sense (*manas*). Where a greater number (thirteen) is given, the term *indriya* is employed in its widest and most comprehensive sense, designating within *manas*, by reason of the plurality of its functions, the intellect (not in itself and in so far as it belongs to the transcendent order, but as a particular determination relative to the individual), the individual consciousness (*śaśvātā*, from which *manas* cannot be separated), and the inward sense properly so called (what the Scholastic philosophers term "*intellus sensus*"). Where a lesser number (usually seven) is given, the same term is applied in a more restricted manner: thus, seven sensible organs are specified, the

<sup>1</sup> The possession of the divine *prajñā* is called in Sanskrit *vidyamāya* un-contradictory a real "consciousness" with *Jidamara*.

<sup>2</sup> *Barbīra* was right in also stressing the point that the prime mover of all things (or the principle of movement) may itself be quiescent, which amounts to saying, in other words, that the principle of all action need be quiescent.

<sup>3</sup> *Prabodha-Sāra*, *Atmārpa* II, Pāda 3, śloka 14 to 17 and 20 to 22.



## MANAS OR THE INWARD SENSE

two eyes, the two ears, the two nostrils and the mouth or tongue (so that, in this case, we are dealing merely with the seven openings or orifices of the head). The eleven faculties mentioned above (although indicated collectively by the term *prāṇa*) are not (as are the five *vājas* of which we shall speak later) simple modifications of the multiple-*prāṇa* or principal vital act (respiration, with the assimilation arising from it), but distinct principles (from the special point of view of human individuality).<sup>14</sup>

The term *prāṇa* in its most usual acceptation, really means "vital breath"; but in certain Vedic texts, it serves to describe something which, in the universal sense, is identified in principle with *Brahma* itself, as when it is said that in deep sleep (*auśipta*), all the faculties are re-absorbed into *prāṇa*, since "while a man sleeps without dreaming, his spiritual principle (*Ātma* viewed in relation to him) is one with *Brahma*,"<sup>15</sup> this state being beyond distinction and therefore truly supra-individual: that is why the word *auśipta*, "he sleeps," is interpreted as *manas apta* "Ātman," "he has entered into his own (Self)."<sup>16</sup>

As to the word *śrotra*, it really means "power" which is also the primary meaning of the word "faculty"; but, by extension, it comes to mean, as has already been pointed out, both the faculty and its bodily organ, which are thus described by one and the same word and which are considered as constituting in combination a single instrument, either of knowledge (*juddhi* or *jāna*, these terms being here taken in their widest sense), or of action (*karma*). The five instruments of sensation are: the ear or hearing (*śrotra*), the skin or touch (*śaśka*), the eyes or sight (*chakṣuḥ*), the tongue or taste (*rasana*), the nose or smell (*grāha*), being enumerated *ṭras* in the order of development of the senses, which is that of the corresponding

<sup>14</sup> *Śaṅkara-Bhāṣya*, *Ādhyāya* II, *Śloka* 2, *āṣṭaka* 1 to 2.

<sup>15</sup> Commentary of Śaṅkaraśaṅkara on the *Brahma-sūtra*, *Ādhyāya*, *Śloka* 2, *āṣṭaka* 2.

<sup>16</sup> *Chāṇḍogya Upaniṣad*, *Pragatya* VI, *Khanda* VII, *śloka* 1. It goes without saying that this is a case of interpretation by the method of *Śruti* and not one of etymological derivation.

## MANAS OR THE INWARD SENSE

elements (*dhātavaḥ*); but, to explain this correspondence in detail, it would be necessary to discuss fully the conditions of corporeal existence, which we cannot undertake to do here. The five instruments of action are: the organs of excretion (*palāśa*), the generative organs (*apānaka*), the hands (*grāhaka*), the feet (*gāhaka*) and lastly the voice or organ of speech (*śabdaka*), which is reckoned as the teeth. *Manas* must be regarded as the element, fulfilling in its own nature a double function of service both towards perception and towards action, and partaking in consequence of the properties of each, which it centralizes to a certain extent within itself.\*

According to the *Sāṃkhya*, these faculties with their respective organs are (distinguishing three faculties in *manas*) the thirteen instruments of knowledge in the sphere of human individuality (for the end of action is not in action itself but only in so far as it relates to knowledge): three are internal and ten external, compared to three nostrils and ten gates (consciousness being inherent in the former, but not in the latter when viewed distinctively). A bodily sense perceives, and an organ of action executes (the one being, as it were, an "entry" and the other an "outgoing": there are here two successive and complementary phases, of which the first is a centripetal and the second a centrifugal movement); between the two, the inward sense (*manas*) examines; consciousness (*śāśvadbhūta*) makes the individual application, that is to say the assimilation of the perception by the "ego," of which it herself becomes part as a secondary modification; and, finally, the pure intellect (*Buddhi*) transposes the data of the preceding faculties into the Universal.

\* This word which is identified with the Latin *res*.

\* *Sāṃkhya-Sūtra*, *Sāṃkhya*, *Ācārya*, II, śloka 39 to 42.

## CHAPTER IX.

### THE ENVELOPES OF THE "SELF;" THE FIVE FACES OR VITAL FUNCTIONS.

*Perishat* or *Atmā*, manifesting itself as *śūdrat* is the living form of the individual being, is regarded, according to the *Pādhas*, as clothing itself in a series of "envelopes" (*śūdras*) or successive vehicles, representing as many phases of its manifestation; it would be altogether wrong, however, to compare these envelopes to "bodies," since it is the last phase only that belongs to the corporeal order. It is important to note, moreover, that *Atmā* cannot, strictly speaking, be said to be actually contained within such envelopes, since, by its very nature, it is not susceptible of any limitation and is in no way conditioned by any state of manifestation whatsoever.<sup>1</sup>

The first envelope (*śūdratāyama-śūdra*, the suffix *mayā* signifying "made of" or "consisting of" whatever is denoted by the word to which it is joined) is none other than the totality of the possibilities of manifestation which *Atmā* comprises within itself, in its "permanent actuality" in the principal and undifferentiated state. It is called "made of *Śūdratā*" (*śūdratā*), because the "Self," in this primordial state, enjoys the plenitude of its own being, and it is in no way really distinct from the "Self"; it is superior to conditioned existence, which presupposes it, and it is situated at the level of pure Being; that is why it is regarded as characteristic of *Atmā*.<sup>2</sup> Here, there-

<sup>1</sup> In the *Taittiriya Upanishad*, VIII II, *śūdratā* 3, *śūdrat* 1, and VIII III, *śūdratā* 10, *śūdrat* 3, the designations of the various envelopes are referred directly to the "Self," according as it is considered in relation to this or that state of manifestation.

<sup>2</sup> Whereas the other designations (those of the four following envelopes) can be considered as applicable to *śūdratā*, the envelope called *śūdratāyama-śūdra* applies not only to *śūdratā* but also, by transposition, even to *Parameśat* or the Supreme-Being, and that is why it is said in the *Taittiriya Upanishad*, VIII II, *śūdratā* 3, *śūdrat* 1: "Diffusing from that which consists of obstructive knowledge (*śūdratāyama-śūdra*) is the all-encompassing Self (*śūdratāyama-śūdra*) which consists of *śūdratā* (*śūdratāyama-śūdra*)." Cf. *Śūdratāyama-śūdra* Achyūta C. Prāsa 7, at the 31 to 32.

## THE ENVELOPES OF THE "SELF"

fore, we are in the formless order; it is only when this envelope is viewed in relation to formal manifestation, and in so far as the principle of the latter is contained in it, that it can be said to represent principal or causal form (*dharmā-darśita*), that by which form will be manifested and actualized in the succeeding stages.

The second envelope (*vijñānamaya-kāśa*) is formed by the directly reflected Light (in the intelligible sense) of integral and universal Knowledge (*Jñāna*, the particle *vi* implying the distinctive mode<sup>2</sup>); it is composed of five "elementary essences" (*maandras*), "conceivable" but not "perceptible," in their subtle state; and it arises out of the conjunction of the higher intellect (*Buddhi*) with the principal faculties of perception proceeding respectively from the five *maandras*, and the external development of which constitutes the five senses of the corporeal individuality.<sup>3</sup> The third envelope (*manomaya-kāśa*), in which the constituents of the preceding envelope are linked up with the inward sense (*manas*), especially brings into play the mental consciousness<sup>4</sup> or thinking faculty; this, as we have previously explained, belongs exclusively to the individual and formal order, and its development arises from the radiation, in reflective mode, of the higher intellect within a determinate individual state, which is in this case the human state.<sup>5</sup> The fourth envelope (*prāṇamaya-kāśa*) comprises the faculties which proceed from the "vital breath" (*prāṇa*), that is to say, the five *vāyas* (modulations of this *prāṇa*), as well as the faculties of action and sensation (these last already existing

<sup>2</sup> The Sanskrit word *jñāna* has the primary root as the Greek *Γινωσκω*, which is also shared with the Latin *cognoscere*; it represents an idea of "perception," or "possibility" - "knowing the thing," "becoming" whatever it knows and realizes itself through that knowledge.

<sup>3</sup> It is striking from this second envelope that the term *darśita* properly applies, especially if this word, as interpreted by the methods of *Śrīvidya*, be given the sense of "dependent upon the six (principles)." That is to say upon *Buddhi* (or upon *stambha* which is derived directly from it and is the fifth principle in the individual order) and the five *bandhas* (*Śikhaṃ, Jāṇuṃ, Śāṇuṃ, Jāṇvīṇaṃ, Jāṇvīṇaṃ*).

<sup>4</sup> By this expression we mean something representing a more advanced degree of determination than individual-consciousness pure and simple: it might be said to be the medium of the union of mental and stambha.

## THE ENVELOPES OF THE "SELF"

principally in the two preceding envelopes as purely "conservative" faculties, at which stage, indeed, there could be no question of any sort of action, any more than of any external perception). The combination of these last envelopes (*nijedāśaya*, *manomaya* and *prāṇamaya*) constitutes the subtle form (*sūkṣma-śarīra* or *śūpa-śarīra*), as opposed to the gross or corporeal form (*aśūka-śarīra*); thus we meet again here with the distinction between the two modes of formal manifestation which we have referred to on several previous occasions.

The five vital functions or actions are called *vāyā*, although they are not strictly speaking air or wind (which is the general meaning of the word *vāya* or *vāta*, derived from the root *vā*, to go, to move, and usually denoting the element air, one of the characteristic properties of which is mobility),<sup>1</sup> since they belong to the subtle and not to the corporeal state; as we have said above, they are modalities of the "vital breath" (*prāṇa*, or more generally *śrēṣṭh*) considered chiefly in relation to respiration. They are: (1) aspiration, that is, respiration regarded as ascending in its initial phase (*prāṇa*, in the strictest sense of this word), and attracting the still unindividualized elements of the cosmic environment, causing them to participate, by assimilation, in the individual consciousness; (2) inspiration, considered as descending in a succeeding phase (*apāṇa*), whereby these elements penetrate into the individuality; (3) a phase intermediary between the two preceding ones (*vyāṇa*), consisting, on the one hand, of all the reciprocal actions and reactions which are produced upon the contact of the individual with the surrounding elements, and, on the other hand, of the various resultant vital movements, of which the circulation of the blood is the corresponding movement in the bodily

<sup>1</sup> We refer the reader to the previous footnote concerning the various applications of the Sanskrit word *śrēṣṭh*, which corresponds fairly closely to the Sanskrit *vāya*.

<sup>2</sup> The root or roots again, with similar meanings, is the Greek *brephō*, "breath" or "wind" and in the Latin *ventus*, "wind," the original and proper meaning of which is probably "vital breath."

## THE ENVELOPES OF THE "SELF"

organism; (4) expiration (*adhar*), which projects the breath, while transforming it, beyond the limits of the restricted individuality (that is, the individuality reduced simply to those modalities which are consciously developed in all men) into the sphere of the possibilities of the extended individuality, viewed in its integrality; (5) digestion, or inner substantial assimilation (*anvaha*), by which the elements absorbed become an integral part of the individuality.<sup>1</sup> It is clearly stated that all this is not purely a matter of the operation of one or of several bodily organs; it is, in fact, only to realise that it refers not merely to the analogically corresponding physiological functions, but rather to vital assimilation in the widest possible sense.

The corporeal or gross form (*sthula-sarira*) is the fifth and last envelope, the one which, for the human state, corresponds to the most external mode of manifestation; it is the alimentary envelope (*annamaya-huśa*), composed of the five sensible elements (*bhūta*) out of which all bodies are constituted. It assimilates to itself the combined elements received in nutriment (*anna*, a word derived from the verbal root *ad* to eat),<sup>2</sup> secreting the finer parts, which remain in the organic circulation, and excreting or rejecting the coarser, excepting those however which are deposited in the bones. As a result of this assimilation the earthy substances become the flesh, the watery substances, the blood, and the igneous substances, the fat, the marrow and the nervous system (*phosphoric matter*);<sup>3</sup> for these are corporeal substances in which the nature of one element or another predominates, although they are all formed by the union of the five elements.<sup>4</sup>

<sup>1</sup> It should be observed that the word "expire" means both "to give the breath" (in respiration) and "to die" (in respect of the bodily part of the human individuality); both these meanings are related to the sense in question.

<sup>2</sup> *Brhadaranyaka Upaniṣad* II, Pāda 4, śloka 5 to 13. Cp. *Chāndogya Upaniṣad*, Prapāda 7, śloka 10 to 15; *Māṇḍūkya Upaniṣad*, Prapāda 11, śloka 6.

<sup>3</sup> This root is the same as that of the Latin *edens*, and *edo*, though in more altered form, that of the English "eat" and the German *essen*.

<sup>4</sup> *Brhadaranyaka Upaniṣad* II, Pāda 4, śloka 11. Cp. *Chāndogya Upaniṣad*, Prapāda 4, śloka 2, śloka 3 to 5.

## THE ENVELOPES OF THE "SELF"

Every organic being, dwelling in such a bodily form, possesses, in a more or less-complete degree of development, the eleven individual faculties of which we have spoken above, and, as we have also seen, these faculties are manifested in the bodily organism by means of the eleven corresponding organs (*āyurgha*, a name which is also applied in the subtle state, but only by analogy with the gross state). According to Śaṅkarācārya,<sup>1</sup> three classes of organic beings may be distinguished, according to their mode of reproduction : (1) the viviparous (*praja*, or *prajā*, or again, *jadyajya*), such as man and the other mammals ; (2) the oviparous (*andaja*), such as birds, reptiles, fish and insects ; (3) the germi-gerous (*asaddhija*) which includes both the lower animals and plants, the former mobile, being born chiefly in water, while the latter which are immobile are usually born in the earth; however, according to sundry passages in the *Pada*, nutriment (*anna*), that is to say vegetation (*śakadhi*) also proceeds from water, since it is rain (*varsha*) which fertilizes the earth.<sup>2</sup>

<sup>1</sup> Commentary on the *Avastha-Sāra*, *Āthya* [1]. *Pāda* 2, śloka 10 and 21. Cp. *Chāndogya Upaniṣad*, *Prapāṭhaka* VI, *Khanda* 3, śloka 1; also *Āthya Upaniṣad*, *Khanda* V, śloka 3. The latter text, besides the three classes of living beings mentioned in the others, mentions a fourth class, namely those born of damp heat (*pradhāni*) : but this class can be linked up to the seed-born class.

<sup>2</sup> See especially *Chāndogya Upaniṣad*, *Prapāṭhaka* 1, *Khanda* 1, śloka 21. "Vegetables are the genuine (*śāra*) of *varsha*": *Prapāṭhaka* 5, *Khanda* 1, śloka 7 and *Prapāṭhaka* 7, *Khanda* 2, śloka 2. *śāra* added in progress, from *varsha*. The word was literally meant "sap" and it has been ever noted on that it also signifies "rain" or "growth": moreover in French also the words "sève" and "croître," like the corresponding English words, have the same root (*sap*) which is at the same time that of the Latin *sapere* (French *savoir*) by reason of the analogy which exists between nutritive assimilation in the bodily order and cognitive assimilation in the mental and intellectual orders. It should also be noted that the word *śāra* sometimes refers to the descent path, *raśi*, which is the last in the order of development, and which is also derived from the descent, *ap*, which immediately precedes it. *Chāndogya Upaniṣad*, *Prapāṭhaka* VI, *Khanda* 2, śloka 41.

## CHAPTER X

### THE ESSENTIAL UNITY AND IDENTITY OF THE "SELF" IN ALL THE STATES OF THE BEING

AT this stage it is necessary to emphasize a point of fundamental importance. All the principles or elements we have been speaking about, which are described as distinct, are indeed so when viewed from the individual standpoint, but only from that standpoint, for in reality they merely constitute so many manifested modalities of the "Universal Spirit" (*Ātma*). In other words, although accidental and contingent in so far as they are manifested, they serve as the expression of certain essential possibilities of *Ātma* (those which, from their very nature, are possibilities of manifestation); and these possibilities, in principle and in their basic reality, are in no wise distinct from *Ātma*. This is why they must be considered, in the Universal (and no longer in relation to individual beings), as being in reality *Brahma* itself, which is "without duality," and outside of which there is nothing, either manifested or unmanifested.<sup>1</sup> Besides, anything which leaves something outside itself cannot be infinite, being limited by that very thing which it excludes; and thus the World, taking this expression as meaning the whole of universal manifestation, is only distinguishable from *Brahma* in an illusory manner, whilst on the contrary *Brahma* is absolutely "distinct from that which it pervades," that is, from the World, since we cannot apply any of the determinative attributes so far which pertain to the World,

<sup>1</sup> Mokṣhaśāstra, in his Treatise on Unity (*Ātma-Brahma*), says in the same sense:

"*Ātma*—only he is real—*is exempt from all comparison as well as from every dual, covered or opposition.*" There is moreover perfect agreement in this respect also between the Vedānta and Jñāna systems.

<sup>2</sup> See the text of the *Upaniṣads* on the Knowledge of the Self (*Ātma-jñāna*) of Śaṅkarācārya, which will be quoted further on.



## UNITY AND IDENTITY OF THE "SELF"

and since universal manifestation in its entirety is rigorously nil in relation to Its Infinity.

As we have already pointed out elsewhere, this reciprocity of relationship entails the formal condemnation of "pantheism," as well as of "immersionism" of any sort; and the *Shangran-God* also asserts the same thing very clearly in the following terms: "All beings are in *It* and I am not *Myself* in them. . . . *My Being* upholds beings and, without being *Itself* in them, it is through *It* that they exist."<sup>1</sup> Again, one may say that *Shangra* is the absolute *Whole* for the very reason that *It* is infinite, while, on the other hand, though all things are in *Shangra*, they are not *Shangra* when viewed from the standpoint of dissection, that is to say, in their quality of relative and conditioned things, their existence as such being, moreover, nothing but an illusion from the standpoint of supreme Reality. That which is asserted of things and which cannot apply to *Shangra* is but an expression of relativity, and at the same time, this relativity being illusory, all distinction is equally illusory, because one of its terms vanishes when brought into the presence of the other, nothing being capable of entering into correlation with the Infinite. It is solely in principle that all things are *Shangra*, but also it is that alone which constitutes their fundamental reality; this it is that must never be lost sight of if there is to be a proper understanding of what is to follow."

<sup>1</sup> *Shangran-GOD* IX, 4 and 5.

<sup>2</sup> We will here quote a Taoist text in which the same ideas are expressed: "I do not know whether the Principle is in this or in that. It is in all beings. That is why it is given the aspect of great, supreme, deity, universal, total. . . . That which cannot begin to be broken is not itself subject to the same laws as beings. That which cannot all belong to be limited, is itself *Endless, infinite*. . . . As for manifestation, the Principle produces the recurrence of its phases, but it is not that succession (not involved in that succession). It is the author of causes and of effects (the price ceased, but is not the causes and effects particular and dissipated). It is the author of manifestations and disappearances (birth and death, changes of state), but is not itself conditioned or dissipated. Everything proceeds from it and is modified by and under its influence. It is in all beings, by the determination of a norm; but it is not identical with beings, being neither differentiated nor unified."

(*Chuang-tzu*, chapter XXII; French translation by Father Wiger, pages 182-183).

## UNITY AND IDENTITY OF THE "SELF"

"No distinction (bearing upon contingent modifications, such as the distinction between the agent, the act and the end or the result of that act) invalidates the essential unity and identity of *Brahma* as cause (*Utkara*) and effect (*Adhye*).<sup>1</sup> The sea is the same as its waters and does not differ (in nature) in any way from them, although the waves, the foam, the spray, the drops and other accidental modifications which these waters undergo exist apart or conjointly as different from one another (when considered distinctively, either under the aspect of succession or of simultaneity, but without their nature coming on that account to be the same)." An effect is not other (in essence) than its cause (although the cause, on the contrary, is more than the effect); *Brahma* is one (as Being) and without duality (as Supreme Principle); itself, It is not separated (by any limitation) from its modifications (formal as well as formal); It is *Real* (in every possible state), and *Real* (in itself, in the unconditioned state) is It (and not other than It).<sup>2</sup> The same earth yields diamonds and other precious minerals, crystal rocks and common worthless stones; the same soil produces a diversity of plants offering the greatest variety of leaves, flowers and fruits; the same nutriment is converted in the organism into blood, flesh and various excrements, such as hair and nails. As milk is spontaneously changed into curd and water into ice (but without this conversion from one state into another implying any change of nature), so

<sup>1</sup> It is as obvious that *Brahma* is *Adhye*, and as obvious that It is *Utkara*; the latter is the "Supreme" or Para-*Brahma* and the latter is the "Non-Supreme" or Apara-*Brahma* (also in *Utkara*); but it is in our view obvious that *Brahma* means in any way to be "without duality" (without, for the "Non-Supreme" *Brahma* is but duality in so far as It is distinguished from the "Supreme," just as the effect is not truly and essentially different from the cause. It should be noted that Para-*Brahma* and Apara-*Brahma* ought never to be translated respectively as "supreme *Brahma*" and "inferior *Brahma*," for such expressions presuppose a comparison of a condition which cannot possibly exist.

<sup>2</sup> This comparison with the sea and its waters shows that *Brahma* is here envisaged as Universal Possibility, which is the absolute totality of particular possibilities.

<sup>3</sup> This is the very formula of the "Supreme Identity," in the most concise form that it is possible to give to it.

## UNITY AND IDENTITY OF THE "SELF"

*Bradua* modifies itself in diverse ways (in the indefinite multiplicity of universal manifestation), without the aid of instruments or external means of any kind whatever (and without its unity and identity being affected thereby, without it being possible to say, therefore, that it is modified in reality, although all things only exist in effect as its modifications).<sup>1</sup> Thus the spider spins its web out of its own substance, while beings take diverse (incorporeal) forms, and the lark grows from marsh to marsh without organs of locomotion. That *Bradua* is indivisible and without parts (as it is), is no objection (to this conception of universal multiplicity in its unity, or rather in its "non-duality"); it is not its totality (eternally immovable) which is modified in the appearances of the World (nor any of its parts, since it has none), but it is itself viewed under the special aspect of distinction or of differentiation, that is, as *agrasa* or *arashada*; and, if it can be viewed thus, that is because it comprises all possibilities within itself, without their being in any sense parts of itself.<sup>2</sup>

<sup>1</sup> It must not be forgotten, in order to resolve this apparent difficulty, that we are here well beyond the domain of *Pravada* and *Pravati* and that both these too, being already united in Being, are with all the more reason included in the supreme *Bradua*, and hence appear as two complementary aspects of the Principle, if you are disposed to see such an explanation, for it is indeed relatively to our own conception only that they constitute two aspects: in so far as it is possible, that is the aspect analogous to *Pravati*; in so far as the latter as it is actualised, that is the aspect analogous to *Pravada*; and it will be noticed that the latter appears more profoundly and more adequately than the former in the supreme reality in its changelessness. That is why *Bradua* itself is *Pravashakti* whereas *Pravati* only represents, in relation to manifestation, the *Shakti*, that is to say its "productive Will," which is properly speaking its "Consciousness" ("*manas*") activity as regards the Principle, becoming passive as regards the manifestation). It should be noted that upon this conception of these transcendent beyond Being, it is no longer with "*Samasca*" and "*Prasava*" that we are dealing, but rather with the Infinite and Possibility, as we hope to explain on another occasion; it is also what the Far Eastern tradition calls "Active Perfection" (*Shih*) and "Passive Perfection" (*Wuwei*) which moreover coincide in Perfection in the absolute sense.

<sup>2</sup> In Indian doctrine also, Unity, considered in as far as it contains all the aspects of binary *Loka* *Ashtadhyaya* or the "Cosmical Cosmos" is "the reverberating surface of the Absolute with its innumerable facets which magnifies every creature that is observed directly in it." This surface is likewise lifted above to its highest sense, as the *Shakti* of *Bradua*, that is to say the "*Consciousness*" of the Supreme Principle. Again in an equally similar way, it is the *Pravati* (*Shakti*), rather (the first of the two *Ashtadhyaya*) or the "garment" of *Shih* (*Shih*) the Infinite or the Absolute.

## UNITY AND IDENTITY OF THE "SELF"

Diverse changes (of condition and modes of existence) are presented to the same (individual) soul while dreaming (and in this state perceiving internal objects which belong to the domain of subtle manifestation); diverse illusory forms (corresponding to different modalities of formal manifestation, other than the corporeal modality) are assumed by this same subtle being without in any respect altering its unity (such illusory forms, *śaśvato-rūpa*, being considered as purely accidental and not belonging, of themselves, to the being who assumes them, so that the latter must be regarded as unaffected by this merely apparent modification).<sup>1</sup> *Īśvara* is almighty (since It contains all things in principle), capable of every activity (although "actionless," or rather on that very account,) without organ or instrument of action of any sort; therefore no motive or special end (such as pertains to an individual act) other than Its own will (which is indistinguishable from Its omnipotence),<sup>2</sup> must be assigned to the determination of the Universe. No accidental differentiation must be imposed to It (as in the case of a particular cause), because each individual being is modified (while developing its possibilities) in conformity with its own nature<sup>3</sup>; thus

<sup>1</sup> The modification proposed is a dream after one of the most striking metaphors that it is possible to put forward in illustration of the multiplicity of the states of the being; we shall therefore have occasion to speak of it again if, as we intend, we one day set forth this metaphysical theory more completely.

<sup>2</sup> M. Coligny carried out this project in *Les Deux Mystères de l'Âme*, which is to be published in the present series of translations.—Translator.

<sup>3</sup> In accordance with this point an interesting comparison can be made with the teaching of Catholic theologians, and especially of St. Thomas Aquinas, on the subject of the forms that angels are said to assume: the similarity is all the more remarkable in that the points of view are actually very different. We will likewise recall in passing what we have already had occasion to point out elsewhere, namely that almost everything that is said theologically of the angels can also be said metaphysically of the higher states of the being.

<sup>4</sup> It is the *Shakti*, which we have spoken of in previous footnotes, and it is also *Pradhāna* in so far as it is considered as Universal Possibility; moreover, in itself, the *Shakti* can only be an aspect of the *Dyaus*, and if it is distinguished from the Principle in order to be "separately" considered, it is then nothing but the "Great Illusion." (*Mahā-Māyā*), that is to say played in the infinite and continuously moving void.

<sup>5</sup> This is precisely the idea of *Idemness*, conceived as "conformity to the revealed nature of beings," applied to the entire order of universal existence.

## UNITY AND IDENTITY OF THE "SELF"

the rain-cloud distributes rain with impartiality (without regard to the special results which arise from secondary circumstances), and this same fertilising rain causes different seeds to grow in various ways, producing a variety of plants according to their species (by reason of the different potentialities proper to their seeds respectively).<sup>1</sup> Every attribute of a first cause is (in principle) in *Brahma*, which (in itself) is nevertheless devoid of every (distinct) quality."<sup>2</sup>

"That which was, that which is and that which will be, truly all is *Omātra* (the Universe principally identified with *Brahma*, and, as such, symbolized by the sacred monosyllabic *Om*); and all else which is not subjected to threefold time (*trikāla*, that is, the temporal condition viewed under its three modalities of past, present and future) is also truly *Omātra*. Assuredly this *Ātma* (of which all things are but the manifestation) is *Brahma*, and this *Ātma* (relatively to the various states of the being) has four conditions (*avasthā*, a word signifying literally "feet"); in truth, all this is *Brahma*."<sup>3</sup>

"All this," (as moreover the continuation of this latter text, which we shall give later on, clearly shows), must be understood as referring to the different modalities of the

<sup>1</sup> "O Principle! Thou who bearest on all beings, that which before Time, Thou hast never allowed to be called separable. Thou whose begotten extend to all times, Thou hast never allowed to be called charitable. Thou who wast before the beginning, and who dost not cease to be called veniable. Thou who sustainest and supportest the Universe, producing all its forms, without claiming to be called skilled; it is in Thee that I move." (Chhandogya chapter VI; Father Wipac's French translation, page 261.)

<sup>2</sup> "It can be said of the Principle only that [it is the origin of everything and that it influences all while remaining indifferent." (cf. Chapter XIII) 344, page 281.

<sup>3</sup> The Principle, indifferent, impartial, has all things before their cause without influencing them. It does not do, like the qualifications or substantives whatever). It acts not. Doing nothing, there is nothing it does not do." (cf. Chapter XIII; 344, page 282.)

<sup>4</sup> *Brahma-Sūtra Aṣṭaṅga* (I. Pada I, sūtra 13 to 21. Cf. *Śaṅkara-Gṛāhaṇa*, 4 to 8. "It is it, devoid of every sensible form, who have developed all this Universe. . . . Immaterial is thy productive power (*śakti*, who here is called *Prakṛti* because it is considered in relation to manifestation), I produce and reproduce (throughout all the system) the multitude of beings, without a distinct aim also, and by the sole virtue of that productive power."

<sup>5</sup> *Manuṣya-Smṛiti*, śloka 1 and 2.

## UNITY AND IDENTITY OF THE "SELF"

individual being regarded in its integrality, as well as to the non-individual state of the total being; that is what is meant here by the conditions of *Atma* although, in itself, *Atma* is truly unconditioned and never ceases to be so.

## CHAPTER XI

### THE DIFFERENT CONDITIONS OF *Ātma* IN THE HUMAN BEING

We will now enter upon a more detailed study of the different conditions of the individual being, residing in the living form, which, as previously explained, includes the subtle form (*subtle-sūkṣma* or *deha-sūkṣma*) on the one hand and the gross or bodily form (*stūla-sūkṣma*) on the other. The conditions we are referring to must not be confused with that particular condition which we have already noted as being special to each individual, distinguishing him from all other individuals, nor are they connected with that aggregate of limiting conditions defining each state of existence taken separately; in this instance we are referring exclusively to the various states or, if it be preferred, the various modalities to which, in a perfectly general way, any single individual being is subject, whatever the nature of that being may be. These modalities taken as a whole, can always be related both to the gross and to the subtle state, the former being confined to the bodily modality and the latter comprising the remainder of the individuality (there is no question here of the other individual states, since it is the human state in particular that we are considering). What is beyond these two states no longer belongs to the individual as such; we are referring to what may be called the "causal" state, that is to say the state which corresponds to *ādharma-sūkṣma* and which belongs consequently to the universal and formless order. With this causal state moreover, though, we are no longer in the realm of individual existence, we are still in the realm of Being: therefore, it is necessary in addition to *saṁsāra*, beyond Being, a fourth, absolutely unconditioned, principal

## THE DIFFERENT CONDITIONS OF ĀTMĀ

state. Metaphysically all these states, even those which belong strictly to the individual, are related to *Ātmā*, that is to say to the Personality, since it is this alone which constitutes the fundamental reality of the being and since every state of that being would be purely illusory if one attempted to separate it from *Ātmā*. The being's different states, whatever their nature, represent nothing but possibilities of *Ātmā*; that is why it is possible to speak of the various conditions in which the being finds itself as in the various states conditions of *Ātmā*, although it must be clearly understood that *Ātmā*, in itself, is in no way affected thereby and does not on that account cease to be unconditioned, in the same way that it never becomes manifested, although it is the material and transcendent principle of manifestation in all its modes.

Disregarding for the moment the fourth state, to which we shall return later, the first three states are : the waking state, corresponding to gross manifestation; the dream state, corresponding to subtle manifestation ; and deep sleep, which is the "causal" and formless state. Besides these three states another is sometimes mentioned, that of death, and even a further one, the state of ecstatic trance, considered as intermediate (*sandhyā*)<sup>1</sup> between deep sleep and death, in the same way that dreaming is intermediate between waking and deep sleep.<sup>2</sup> These two last states however are not generally reckoned as separate since they are not essentially distinct from that of deep sleep, which is really an extra-individual state, as we have just explained, and in which the being returns likewise into non-manifestation, or at least into the formless, "the living soul (*jīvanātmā*) withdrawing into the bosom of the Universal Spirit (*Ātmā*) along the path which leads to the very centre of the being," where is the seat of *Brahma*.<sup>3</sup>

<sup>1</sup> The word *sandhyā* (derived from *sandhi*, the point of contact or of junction between two things) is also used, in a more ordinary sense, to describe the twilight (morning and evening) similarly considered as intermediate between day and night: in the theory of *Ātmā* states it indicates the interval between two stages.

<sup>2</sup> Continuing this state up. *Pratyaśākhya*, *Ādhya* III, *śloka* 2, verse 20.

<sup>3</sup> *Brahma-Sūtra*, *Ādhya* III, *śloka* 2, verses 7 and 8.



## THE DIFFERENT CONDITIONS OF ĀTMA

For the detailed description of these states we have only to turn to the text of the *Māhātmya Upaniṣad*, the opening passage of which we have already closed with the exception of one phrase, however, the first of all, which runs: "Om, this syllable (*akṣara*)<sup>1</sup> is everything that is: its explanation follows." The sacred monosyllable *Om*, which expresses the essence of the *Paśa*,<sup>2</sup> is here taken as the ideographic symbol of *Ātma*. This syllable, composed of three letters (*akṣara*), these letters being *a*, *u* and *m*, the first two contracting into *e*,<sup>3</sup> has four elements, the fourth of which, being none other than the monosyllable itself regarded synthetically under its principal aspect, is "non-expressed" by any letter (*anidra*), being prior to all distinction in the "indivisible" (*akṣara*); similarly *Ātma* has four conditions (*paśa*), the fourth of which is not really a special condition at all but is *Ātma* regarded in itself, in an absolutely transcendental manner independently of any condition and which, as such, is not susceptible of any representation. We will now go on to explain what the text we referred to says on the subject of each of these conditions of *Ātma*, starting from the last degree, that of manifestation, and working back to the supreme, total and unconditioned state.

<sup>1</sup> The word *akṣara* etymologically means "indestructible" or "imperishable"; if the syllable is referred to by means of this word, this is because the syllable (and not the alphabetical letter) is looked upon as constituting the primitive and total transcendental element of language; moreover every verbal form is syllabic. A verbal root in Sanskrit is called *akṣara*, a word properly meaning "word," because, through the possibility of multiple modifications, that is changes and continuations in itself, it is indeed the root which, by its development, gives birth to the entire language. It may be said that this root is the root and indivisible element in a word, representing its fundamental and immutable nature, to which secondary and variable elements come to be added, representing accidents in its etymological sense or modifications of the principal idea.

<sup>2</sup> Cf. *Cāṇḍogya Upaniṣad*, Prapāṭhaka I, Khanda 1, and Prapāṭhaka II, Khanda 13; also *Bṛhad-Āraṇyaka Upaniṣad*, Adhyāya V, Brāhmaṇa 1, ŚHUKA 1.

<sup>3</sup> In Sanskrit the vowel *e* is actually formed from the combination of *a* and *u*, just as the vowel *i* is derived from the union of *a* and *i*. Likewise in Arabic, the three vowels *a*, *i* and *u* are the only ones that are considered fundamental and really distinct.

## CHAPTER XII

### THE WAKING STATE OR THE CONDITION OF VAISHNĀVARA

THE first condition is *Paishvānara*, the state of which is in the waking state (*jāgaratāvasthā*), which has knowledge of external (sensible) objects, which has seven members and nineteen, months and the world of gross manifestation for its province.<sup>1</sup>

*Paishvānara*, as the etymological derivation of the word indicates,<sup>2</sup> is what we have called "Universal Man," regarded however more especially in the complete development of his states of manifestation and under the particular aspect of that development. Here the extent of this term appears to be limited to one of these states only, the most external of all, that of gross manifestation, which constitutes the corporeal world; but this particular state can be taken as the symbol for the whole of universal Manifestation, of which it is an element, since for the human being it is necessarily the basis and point of departure for all realization; as in all symbolism therefore, it will suffice to effect the transposition appropriate to the degree to which the

<sup>1</sup> It is obvious that this and all similar expressions such as *abode*, *residence*, etc., must always be understood in this context symbolically and not literally, that is to say they must be taken as indicating not a place but rather a condition of existence. The use of a spatial symbolism is moreover extremely widespread, a fact which can be accounted for by the actual nature of the conditions governing corporeal individuality, and which dictates the terms in which any translation of the truths that concern other stages of the being must necessarily be expressed, in so far as such expression is possible. The term *abode* has as its exact equivalent the word "state" (*stade*), for the term still appears in the Latin text and its derivatives, with the same meaning as in Paganini.

<sup>2</sup> *Paishvānara* *Paishvānara*, *paishvānara*.

<sup>3</sup> On this derivation, see Śaṅkarācārya's commentary on the *Bhāṣya*, *Adhyāya* 1, *Paśya* 2, *śloka* 11: "It is *śloka* who is both 'all' (person) when he appears as the Personality, and 'man' (*manu*) when he appears as the individuality (that is to say as *individual*). *Paishvānara* is therefore a title which is properly belonging to *śloka*: on the other hand it is also a name of *Apṛa*, as we shall see further on (cp. *Śaṅkarācārya* *Bhāṣya*).

## THE WAKING STATE

conception is called upon to apply. It is in this sense that the state in question can be related to "Universal Man" and described as constituting his body, conceived by analogy with the body of individual man, an analogy which is that of the macrocosm (*makrokosmos*) and the microcosm (*mikrokosmos*), as we have already explained. Under this aspect *Potivshchere* is also identified with *Pirog*, that is to say with the cosmic intelligence in so far as it governs and unifies in its integrity the whole of the corporeal world. Finally, from another point of view, which however corroborates the preceding one, *Potivshchere* also means "that which is common to all men"; in that case it is the human species, understood as specific nature, or more exactly what may be called "the genius of the species."<sup>1</sup> Furthermore it should be observed that the corporeal state is in fact common to all human individuals whatever may be the other modalities in which they are capable of developing themselves in order to realize, as individuals and without going beyond the the human level,<sup>2</sup> the full range of their respective possibilities.

After what has just been said it will be easy for us to explain the significance of the seven members mentioned in the *Mitshikye Upanishad* and which form the seven princi-

<sup>1</sup> In this conception man as such is not considered as an individual belonging to the human species, whereas understood in more exactly man in his capacity as a thinking being, that is to say as a being endowed with the moral faculty, which is moreover the specific attribute inherent to his species and the one by which the nature of this species is characterized. On the other hand, the name *Man* is used in the last-mentioned of being interpreted analogically so as to be identified with *Potivshchere*; and thus it comes about that *Man* in this sense is conceived referred to as structure or "Supreme Man," a state which must not be taken as implying the least trace of anthropomorphism, any more than the conception of "Universal Man" under all its aspects, and this is true precisely in virtue of the teleopoiesis. We cannot here undertake an investigation of the method and complex meanings implied in the word *Man*; as for the nature of the species, a whole special study would be needed to deal adequately with the developments to which it may give rise.

<sup>2</sup> It would be illuminating to establish points of coincidence with the conception of "atomic" nature in the Greek and Modern traditions, a conception which likewise is applicable at different levels and in several fundamentally superposed; but this would lead us too far afield and at the moment we must limit ourselves to the bare statement.

## THE WAKING STATE

pal parts of the macrocosmic body of *Paishandara*. Taking them in order: (1) the assemblage of the higher luminous spheres, that is to say of the higher states of being (considered however in this instance solely in their relationship with the particular state in question), is compared with the part of the head containing the brain, for the brain in fact corresponds organically with the "mental" function, which is but a reflection of the intelligible Light or of the supra-individual principles; (2) the sun and the moon, or more exactly the principles represented in the sensible world by these two luminaries,<sup>1</sup> are the two eyes; (3) the igneous principle is the mouth<sup>2</sup>; (4) the directions of space (*dhā*) are the ears<sup>3</sup>; (5) the atmosphere, that is to say the cosmic environment whence the "vital breath" (*prāṇa*) proceeds, corresponds to the lungs; (6) the intermediate region (*Aśvadhā*), extending between the Earth (*Bhū* or *Bhūmā*) and the luminous spheres or the Heavens (*Svar* or *Svarga*) and considered as the region where forms (still potential in relation to the gross state) are elaborated, corresponds to the stomach<sup>4</sup>; (7) finally the Earth, that is to say, symbolically, the final term in a situation

<sup>1</sup> Here one might recall the symbolical meanings which the Sun and Moon bear in the Vedāic-Hermeneutic tradition and in the cosmological theories that the Abhinavika based up on: it suffices then that the designation of these heavenly bodies be taken literally. It should also be observed that the present symbolism differs from that previously alluded to, according to which the Sun and the Moon correspond respectively to the heart and the brain: here again this explanation would be necessary in order to show how these different points of view are reconciled and harmonized in the whole framework of analogical correspondences.

<sup>2</sup> We have already mentioned that *Paishandara* is occasionally a state of *Apas*, when it then chiefly consisted in the state of ascending vapors, therefore in the form in which he is dwelling in living beings; we shall have occasion to refer to this again at a later stage. Furthermore, *Paishandara* is both the breath of the mouth (*prāṇa*) and the principal vital act (it is in the latter sense that the two signs are its modifiers); and warmth is intimately associated with life itself.

<sup>3</sup> One may notice the resemblance between this symbolism and the physiological function of the semi-circular canals.

<sup>4</sup> In one sense, the word *Aśvadhā* also includes the atmosphere, which is then considered as the medium of diffusion of life: it is this earth matter that the spirit at that diffusion is not air (*Vāta*) but *Ākāśa* (*Ākāśa*). When the latter life dissipated in order to make them applicable to the study of the states of universal manifestation, *Aśvadhā* is identified with *Ākāśa*, the middle type of the Tethered, which is ordinarily described as the atmosphere, the word being taken however in a much more extended

## THE WAKING STATE

of the entire corporeal manifestation, corresponds to the feet, which are taken here as the emblem of the whole lower portion of the body. The relationship of these various members to one another and their functions in the cosmic whole to which they belong is analogous (but not identical, be it understood) with the relationship between the corresponding parts of the human organism. It will be noticed that no mention is made here of the heart, because its direct relationship with universal intelligence places it outside the sphere of the individual functions properly so called, and because this "seat of *Atma*" is really and truly the central point both in the cosmic and in the human orders, whereas everything pertaining to manifestation, and above all to formal manifestation, is external and "peripheral," if one may so express it, belonging exclusively to the circumference of the "wheel of things."

In the condition we are describing, *Jand*, as *Pratidharma*, becomes conscious of the world of sensible manifestation (considered also as the sphere of that aspect of the "non-supreme" *Atma* which is called *Pray*). It does so by means of nineteen organs, which are described as so many mouths, because they are the "entrance-ways" of knowledge for everything belonging to this particular domain; moreover the intellectual assimilation which operates in knowledge is often compared symbolically with the vital assimilation effected by nutrition. These nineteen organs (also including in that term the corresponding faculties, in accordance with our previous explanation of the general significance of the word *Indriya*) are: the five organs of sensation, the five organs of action, the five vital breaths (*prana*), the "mental" faculty or the inward sense (*manas*),

and two determinate ones than in the preceding case. The names of the three worlds, that, *Atmani* and *Jana*, are the three collective words which are usually uttered after the accomplished *Om* in the Hindu rites of *Samaj* (spoken in meditation repeated in the morning, at mid-day and in the evening). It is noticeable that the first two of the three names derive from the same root, because they refer to meditations of the same state of existence, namely that of human individuality, while the third represents, in this division, the whole of the higher state.

## THE WAKING STATE

the intellect (*Buddhi*, considered here exclusively in its relation to the individual state), thought (*Chitta*), conceived as the faculty which gives form to ideas and which associates them one with another, and finally individual consciousness (*ahankāra*): these are the faculties which we have already studied in detail. Each organ and each faculty of every individual belonging to the domain in question, that is to say to the corporeal world, proceeds respectively from its corresponding organ or faculty in *Naishidhama*; of this organ and faculty it is in a certain sense one of the constituent elements, in the same way that the individual to which it belongs is an element of the cosmic whole, in which, for its part and in the place allotted to it (from the fact that it is that individual being and not another), it contributes of necessity towards making up the total harmony.<sup>1</sup>

The waking state, in which the activity of the organs and faculties in question is exercised, is described as the first of the conditions of *Arud*, although the gross or corporeal modality to which it corresponds occupies the lowest degree in the order of development (*prapancha*) of manifestation, starting from its primordial and unmanifested principle; it marks indeed the limit of that development, at least in relation to the state of existence in which human individuality is situated. The reason for this apparent anomaly has already been explained: it is in this corporeal modality that we find the basis and point of departure, firstly of individual realisation (that is to say of the full realisation of the individuality in its integral extension), and afterwards of all further realisation which lies beyond the individual possibilities and implies the taking possession by the being of its higher state. Consequently if, instead of placing oneself at the point of view of the development of manifestation, one places oneself, as we are doing at present, at the point of view

<sup>1</sup> This harmony is also an aspect of *Chitta*: it is the equilibrium in which all *dispositional* are composed, the order which is made up of the sum of all partial and particular dissonances.

## THE WAKING STATE

of this realization with its various degrees, the order of which necessarily proceeds in the contrary direction, from the manifested to the unmanifested, then in that case the waking state must clearly be looked upon as in fact preceding the states of dreaming and deep sleep, which correspond respectively to the extra-corporeal modalities of the individuality and to the supra-individual states of the being.

## CHAPTER XIII

### THE DREAM STATE OR THE CONDITION OF *Tajizah*

THE second condition is *Tajizah* (the "Luminous," a word derived from *Tajiz*, the igneous element), whose seat is in the dream state (*suqut-al-hal*), which has knowledge of inward (mental) objects, which has seven members and nineteen mouths and whose domain is the world of subtle manifestation.<sup>1</sup>

In this state the outward faculties, whilst existing all the time potentially, are reabsorbed into the inward sense (*ma'na*), which is at the same time their common source, their support and their immediate end, and which resides in the luminous arteries (*adha*) of the subtle form, where it is distributed without any division of its nature in the manner of a diffused heat. The igneous element, in itself, considered in its essential properties, is indeed at one and the same time light and heat; and, as the very name *Tajizah* applied to the subtle state indicates, these two aspects, suitably transposed (since there is no longer any question here of sensible qualities) must be found in this state also. As we have already had occasion to remark elsewhere, everything belonging to the subtle state is very closely connected with the nature of life itself, which is inseparable from heat; and it may be recalled that on this point, as on many others, the conceptions of Aristotle are in complete agreement with those of the East. As to the luminosity to which we have just alluded, it

<sup>1</sup> *Chikitsah* Specified, chapt. 4. Is this that the subtle state is called *prothymia*, literally "pre-impulsion," because it is in a state of distinction that provides gross manifestation; the word also means "separation," because the "living soul," when in the dream-state, is no longer bound within flesh, contrary to what happens in the waking state which is "confused in all men."



## THE DREAM STATE

should be regarded as the reflection and diffraction of the intelligible Light in the extra-sensible modalities of formal manifestation (among which however it is only necessary in the present instance to consider those relating to the human state). Furthermore, the subtle form itself (*śūlakṣaṇa* or *śūpa-śarīra*) in which *Tajara* dwells is likened to a fiery vehicle,<sup>1</sup> although this must of course be distinguished from corporeal fire (the element *Tajara* or that which derives from it) which is perceived by the senses of the gross form (*akṣa-śarīra*), vehicle of *Paśukandara*, and more particularly by sight, since visibility, necessarily presupposing the presence of light, is the sensible quality naturally belonging to *Tajara*; in the subtle state however there can no longer be any question of *Mānu*, but only of the corresponding *śūlakṣaṇa* which are their immediate determining principles.

As to the *śūlakṣaṇa* or arteries belonging to the subtle form, they should on no account be confused with the corporeal arteries by means of which the circulation of the blood is effected; physiologically, they correspond rather to the ramifications of the nervous system, for they are expressly described as luminous; moreover, just as fire is in a sense polarized into heat and light, so the subtle state is linked to the corporeal state in two different and complementary ways, through the blood as to the caloric and through the nervous system as to the luminous quality.<sup>2</sup> At the

<sup>1</sup> Elsewhere in this connection we have recalled the "chariot of fire" upon which the prophet Elijah was taken up to heaven (II Kings, ix, 14).

<sup>2</sup> We have already mentioned, in describing the constitution of the *pranayāma-śarīra*, which is the bodily organism, that the elements of the nervous system originate from the stimulation of fiery vibrations. As for blood, being liquid, it is derived originally from vitreous substance, but these must first undergo an elaboration due to the action of the vital heat, which is the transformation of *Apā* *Paśukandara*, and they only play the part of a plastic support that serves for the fixation of an element of grosser nature. Fire and water have respectively, in relation to the blood, "moister" and "substance" in a relative sense. Our style easily compares this with certain alchemical theories, such as those which introduce the principles called "sulfur" and "mercury," the one active and the other passive, which are respectively analogous, in the order of "gross things," to fire and water in the order of elements; not so speaking the many other designations that are conferred symbolically, in the Hermetic language, on the two correlative terms of a duality of the nature.

## THE DREAM STATE

same time it must be clearly understood that between the *vidûs* and the nerves there is correspondence only and not identification, since the former are not corporeal and we are really concerned with two different spheres within the integral individuality. Similarly, when a relationship is established between the functions of these *vidûs* and respiration,<sup>1</sup> because respiration is essential for maintaining life and corresponds in a real way to the principal vital act, it should not be concluded on that account that they can be represented as canals of some sort in which the air circulates; this would amount to confusing the "vital breath" (*prâna*), which properly belongs to the order of subtle manifestation, with a bodily function.<sup>2</sup> It is said that the total number of *vidûs* is seventy-two thousand; according to other texts however it would appear to be seven hundred and twenty millions; but the difference here is more apparent than real, since these numbers are meant to be taken symbolically and not literally, as is usual in such cases; and this will be apparent if one observes their obvious connection with the cyclic numbers.<sup>3</sup> Further on we shall have occasion to supplement our remarks upon the subject of the subtle arteries as well as on the different stages in the process of redorption of

<sup>1</sup> We are alluding here more especially to the teachings connected with Hades-Papa, that is to say to the methods preparatory to "Union." (Papa is the proper name of the world, which are based on the assimilation of certain rhythms, closely bound up with breath-control. What the Islamic eastern schools call *idhar* holds exactly the same function, and often indeed the actual proceedings resorted to are quite similar in both traditions, a fact however which is not to be taken as evidence of any borrowing: the spheres of rhythm, in fact, may well be known in two different quarters quite independently, for we are dealing here with a science having its own definite object and corresponding to a clearly defined order of reality, although this science is quite unknown to Westerners.

<sup>2</sup> This confusion has actually been perpetrated by certain orientalists, whose understanding is distinctly unable to operate outside the limits of the corporeal world.

<sup>3</sup> The fundamental cyclic numbers are:  $32 = 2^5$  or  $3^2$ ;  $128 = 2^7$  or  $3^4$ ;  $432 = 2^4 \times 3^3$  or  $3^5$ ;  $512 = 2^9$  or  $4^3$ ; they apply for example to the proportionate division of a circle (life = 72  $\times$  3 = 216  $\times$  2 = 432 and to the duration of the astronomical period of the precession of the equinoxes (21 or 256 = 432  $\times$  3 = 1296 years). There are thus most intricate and elementary applications, but we cannot enter now into the properly symbolical considerations that arise out of the transposition of these data into different orders.

## THE DREAM STATE

the individual faculties: as we have said, this reabsorption is effected in an order inverse to the development of those same faculties.

In the dream state the individual "living soul" (*jīvaśat*) "is to itself its own light" and it produces, through the action of its own desire (*dharma*) alone, a world rising entirely from itself, in which the objects consist exclusively of mental conceptions, that is to say of combinations of ideas clothed in subtle forms, depending substantially upon the subtle form of the individual himself, of which they are merely so many secondary and accidental modifications.<sup>1</sup>

There is however always something incomplete and unco-ordinated about this production: it is for this reason that it is looked upon as illusory (*māyā*) or as only possessing an apparent (*pāramāṇvika*) existence whereas, in the sensible world where it is situated in the waking state, the same "living soul" possesses the faculty of acting in the sense of a practical (*vyavahārika*) production, also illusory no doubt with regard to absolute (*paramārśika*) reality and transitory like all manifestation, yet nevertheless possessing a relative reality and a stability sufficient for the needs of ordinary "profane" life (*laukika*, a word derived from *lōka*, the "world," which should here be taken in a sense exactly equivalent to that which it normally bears in the Gospel). However it is important to observe that this difference respecting the orientation of the activity of the being in the two states does not imply an effective superiority of the waking state over the dream state when each is considered in itself; at least a superiority which is valid only from a "profane" point of view cannot metaphysically be considered as a real superiority; and indeed from another point of view the possibilities of the dream state are more extensive than those of the waking state and they allow the individual to escape in a certain measure from some of the limiting

<sup>1</sup> Cp. *Śāṅkhya-Sūtras* (Paris), *Adhyāya* IV, *Śloka* 2, *śloka* 3 and 10.

## THE DREAM STATE

conditions to which he is subject in the corporeal modality.<sup>1</sup> But, however that may be, the absolutely real (*paranirvanika*) is the Self (*Ātma*) alone; it is utterly unassailable by any conception that confines itself to the consideration of external and internal objects, knowledge of which constitutes respectively the waking and dream states; certain heterodox schools, which did in fact restrict their situation in this way to the aggregate of these two states, thereby condemned themselves to remain wholly enclosed within the limits of formal manifestation and the human individuality.

By reason of its connection with the mental faculty the realm of subtle manifestation can be described as an ideal world, to distinguish it from the sensible world which is the realm of gross manifestation. This term however should not be taken in the sense of Plato's "intelligible world," since his "ideas" are possibilities in the principal state, which must be referred to formless being (in spite of the over-imaginative expressions in which Plato often enveloped his thoughts) : in the subtle state we are still only concerned with ideas clothed in form, since the possibilities which this state comprises do not extend beyond individual existence.<sup>2</sup> Above all it is important not to be misled into imagining an opposition here of the kind which certain modern philosophers claim to establish between "ideal" and "real"; such an opposition is really quite meaningless. Everything that is, under whatever mode it may happen to exist, is real for that very reason and possesses precisely the type and degree of reality consonant with its own nature; something consisting in ideas (and that is all the meaning properly attributable to the word "ideal") is neither more nor less real on that account than something consisting in anything else, each possibility necessarily finding its position at that

<sup>1</sup> On the dream state cp. *Śaṅkara-Sūtra*, *Ārṇya* III, *Prāś.* 1, *śūtra* 1 to 5.

<sup>2</sup> The subtle state is properly the realm of *śūnya* and not that of *rupa*; the latter in reality corresponds to *śūnya*, that is to say to the super-individual idealist.

## THE DREAM STATE

level in the universal hierarchy determined for it by its own nature.

In the order of universal manifestation, just as the sensible world, in its entirety, is identified with *Pitri*, so this ideal world of which we have been speaking is identified with *Hiranyagarbha* (literally, the "Golden Embryo"),<sup>1</sup> which is *Brahmā* (determination of *Brahma* as effect, *karṇa*)<sup>2</sup> enveloping Himself in the "World Egg" (*Brahmanda*),<sup>3</sup> out of which there will develop, according to its mode of realization, the whole formal manifestation which is contained therein virtually as a conception of this *Hiranyagarbha*, primordial germ of the cosmic Light.<sup>4</sup> Furthermore *Hiranyagarbha* is described as the "synthetic aggregate of life" (*saṁghaṭṭa*)<sup>5</sup>; indeed it can really be identified with "Universal Life,"<sup>6</sup> by reason of the previously mentioned connection between the subtle state and life, which, even when considered in its entire extension (and not limited to organic or corporeal life only, to which

<sup>1</sup> This name bears a meaning very close to that of *Tajima*, the gold, according to the Hindu doctrine, is the "mineral life"; the alchemists also called on it as corresponding to mercury, among the metals, to the sun among the planets; and it is at least a remarkable fact that the *Lakṣa* name for gold itself (found) is strikingly similar to the Hebrew *lakh*, which means "light."

<sup>2</sup> It must be pointed out that *Brahmā* is a masculine term, while *Brahma* is neuter: this indispensable distinction, which is of the highest importance (since it expresses the distinction of the "Supreme" from the "non-supreme") should be indicated if, as is usual among orientalists, one employs the single term of *Brahman* which belongs to other grades; the latter practice leads to perpetual confusion, especially in a language like French where the neuter gender is wanting.

<sup>3</sup> This cosmogonic symbol of the "World-Egg" is as is well possible to India; it is, for example, to be found in Manthos, in the Egyptian tradition (the Egg of *Enephis*), in that of the Gnostics and in the Gnostic tradition. The embryonic condition which in each individual being plays a corresponding part to that played by *Brahmanda* in the cosmic order, is in Sanskrit called *jandala*; and the affinity between the "macrocosm" and the "microcosm," considered under this aspect, is expressed in the following formula: *Yamāḥ pṛaṇa śaktiḥ Brahmande, "as the individual embryo, so the World-Egg."*

<sup>4</sup> That is why *Pitri* proceeds from *Hiranyagarbha*, and *Manu*, in turn, proceeds from *Pitri*.

<sup>5</sup> The word *ghaṭṭa* signifies primarily a cloud, and thence a compact and undifferentiated mass.

<sup>6</sup> "And the life was the light of men" (*Ṛg. V. 16. 1. 4*).

## THE DREAM STATE

field the physiological point of view is restricted),<sup>1</sup> is nevertheless but one of the special conditions of the state of existence to which human individuality belongs. The sphere of life therefore does not extend beyond the possibilities comprised within that state, which, be it understood, should here be viewed integrally and taken as including the subtle modalities as well as the gross modality.

Whether one places oneself at the "macrocosmic" point of view, as we have just done, or at the "microcosmic" point of view which we adopted to begin with, the ideal world in question is conceived by faculties corresponding analogically to those by which the sensible world is perceived, or if it be preferred, which are the same faculties as these in principle (since they are still individual faculties), but considered under another mode of existence and at another degree of development, their activity being exercised in a different realm. This explains how *Arûd* in this dream state, that is to say under the aspect of *Tajûs*, comes to have the same number of members and months (or instruments of knowledge) as in the waking state under the aspect of *Falshadrâs*.<sup>2</sup>

There is no necessity to re-enumerate them a second time since the definitions we have already given can be applied equally, by means of a suitable transposition, to the two series of gross or sensible manifestation and subtle or ideal manifestation.

<sup>1</sup> For the reference coming to the expression of the idea of the world is implied in the point of view of the Vedantist religious, and which in fact relates to possibilities confined in a preformation of human individuality: as we have explained elsewhere, this is what the Purânâs mean when they speak under the name of "longevity."

<sup>2</sup> These principles must here be regarded as distributed by the three "envelopes," which by their combination constitute the subtle form (*prajñamaya-Rûpâ*, *manomaya-Rûpâ* and *padma-maya-Rûpâ*).

## CHAPTER XIV

### THE STATE OF DEEP SLEEP OR THE CONDITION OF *Prājña*.

"When the being who is asleep experiences no desire and is not the subject of any dream, his state is that of deep sleep (*avasthā-sukha*): he (that is to say *Ātma* itself in this condition) who in this state has become one (without any distinction or differentiation),<sup>1</sup> who has identified himself with a synthetic whole (unique and without particular determination) of integral Knowledge (*Prajñā-gloha*),<sup>2</sup> who is filled (by innermost penetration and assimilation) with Beatitude (*Anandamaya*), actually enjoying that Beatitude (*Ananda*, as his own reality) and whose mouth (the instrument of knowledge) is (exclusively) total Consciousness (*Cit*) itself (without intermediary or particularisation of any sort), that one is called *Prājña* (He who knows above and beyond any special condition): this is the third condition."<sup>3</sup>

As will at once be apparent, the vehicle of *Ātma* in this state is the *Ādya-sukha*, since this is *Anandamaya-lakṣa*; and although it is spoken of analogically as a vehicle or an envelope, it is not really something distinct from *Ātma* itself, since here we are beyond the sphere of distinction. Beatitude is made up of all the possibilities of *Ātma*: it is, one might say, the sum itself of these

<sup>1</sup> Śaṅkara Śastrya declares, "All is one: during sleep the undivided soul is absorbed into the unity; in the waking state, being detached, it distinguishes diverse things" (*Chandogya* chapter II). French translation by Vidua Wager, page 212.

<sup>2</sup> "To summarise all *ātmā*'s beatitudinal energy as it were in one mass" is another expression of the Taoist doctrine bearing the same meaning (*Chuang-tzu* chapter IV; Parker Wang's translation, page 222). *Prājñā* or integral Knowledge is here opposed to *vyākṛānta* or discriminative knowledge, which being specially applicable to the individual or formal realm, characterises the two preceding states: *Anandamaya-sukha* is the first of the "envelopes" in which *Ātma* is clothed on leaving the "world of names and forms," that is to say when manifesting itself as *Prakṛti*.

<sup>3</sup> *Āranyaka* *Upaniṣad*, verse 3.

## THE STATE OF DEEP SLEEP

possibilities: and if *Atma*, as *Prajna*, enjoys this Beatitude as its rightful kingdom, that is because it is really nothing else than the plenitude of its being, as we have already pointed out. This is essentially a formless and super-individual state; it cannot therefore have anything to do with a "psychic" or "psychological" state, as certain orientalists have supposed. The psychic properly speaking is in fact the subtle state; and in making this distinction we take the word "psychic" in its primitive sense, as used by the ancients, without concerning ourselves with the various far more specialized meanings which have been attached to it in later times, whereby it cannot be made to apply even to the whole of the subtle state. As for modern Western psychology, it deals only with quite a restricted portion of the human individuality, where the mental faculty is in direct relationship with the corporeal modality, and, given the methods it employs, it is incapable of going any further. In any case the very objective which it sets before itself and which is exclusively the study of mental phenomena, limits it strictly to the realm of the individuality, so that the state which we are now discussing necessarily eludes its investigations. Indeed it might even be said that this state is doubly inaccessible to it, in the first place because it lies beyond the mental sphere or the sphere of discursive and differentiated thought, and in the second place because it lies equally beyond all phenomena of any kind, that is to say beyond all formal manifestation.

This state of undifferentiation, in which all knowledge, including that of the other states, is synthetically centralized in the essential and fundamental unity of the being, is the unmanifested and "non-developed" (*avyakta*) state, principle and cause (*âkâsa*) of all manifestation and the space from which manifestation is developed in the multiplicity of its different states and more particularly, as concerns the human being, in its subtle and gross states. This unmanifested state, conceived as root of the manifested (*vyakta*), which is only its effect (*tîkya*),



## THE STATE OF DEEP SLEEP

is identified in this respect with *Atma-Prakriti*, "Primordial Nature": but in reality it is *Parakrit* as well as *Prakriti*, containing them both in its own undifferentiation, for it is cause in the complete sense of the word, that is to say both at one and the same time "efficient cause" and "material cause," to use the ordinary terminology, to which however we much prefer the expressions "essential cause" and "substantial cause," since these two complementary aspects of causality do in fact relate respectively to "cause" and to "substance," in the sense we have previously given to these words. If dead, in this third state, is thus beyond the distinction of *Parakrit* and *Prakriti*, or of the two poles of manifestation, that is simply because it is no longer situated within conditioned existence, but actually at the level of pure Being; nevertheless *Parakrit* and *Prakriti*, which are themselves still unmanifested, should be included within it and this is even, in a secret truth, as we shall see later on, of the formless states of manifestation as well, which it has already been necessary to attach to the Universal, since they are really super-individual states of the being; moreover it has to be remembered that all manifested states are contained, synthetically and in principle, within unmanifested Being.

In this state the different objects of manifestation, including those of individual manifestation, external as well as internal, are not destroyed, but subsumed in principal mode, being unified by the very fact that they are no longer conceived under the secondary or contingent aspect of distinction; of necessity they find themselves among the possibilities of the Self and the latter remains conscious in itself of all these possibilities, as "non-distinctively" beheld in Integral Knowledge, from the very fact of being conscious of its own permanence in the "eternal present."<sup>1</sup>

<sup>1</sup> It is this which allows of the transposition in a metaphysical sense of the theological doctrine of the "resurrection of the dead," as well as the conception of "the glorious body": the latter, moreover, is not a body in the proper sense of the word, but its "transformation" (or "transfiguration"), that is to say its transposition outside form and the other conditions of individual existence; in other words it is the "transcendence" of the permanent and immortal possibility of which "the body" is but a transient expression in conditioned mode.

## THE STATE OF DEEP SLEEP

Were it otherwise and were the objects of manifestation not thus to subsist principally (a supposition impossible in itself, however, because these objects would then be but a pure nothing, which could not exist at all, not even in illusory mode) there could be no return from the state of deep sleep to the states of dreaming and waking, since all formal manifestation would be irretrievably destroyed for the being once it had entered deep sleep; but such a return is on the contrary always possible and does in fact take place, at least for the being who is not actually "delivered," that is to say definitely freed from the conditions of individual existence.

The term *Chit*, unlike its previously mentioned derivative *Chète*, must not be understood in the restricted sense of individual and formal thought (this restrictive determination, which implies a modification by reflection, being marked in the derivative by the suffix *śaś*, which is the termination of the passive participle) but in the universal sense, as the total Consciousness of the "Self" looked at in its relationship with its unique object, which is *Ānanda* or *Beatitude*.<sup>1</sup> This object, while constituting in a certain sense an envelope of the "Self" (*Ānanda-maya-kūṭa*), as we have already explained, is identical with the subject itself, which is *Śar* or pure Being and is not really distinct from it, as indeed it could not be, once there is no longer any real distinction.<sup>2</sup> Thus these

<sup>1</sup> The state of deep sleep has been described as "unconscious" by certain philosophers who even went so far as to identify it with the "Unconscious" of German philosophers like Hartmann; this error doubtless arises from the fact that they are unable to conceive of any consciousness other than individual and "psychological" consciousness; but their opinion appears more than less inadmissible, for it is not only to see how, with such an interpretation, they are able to understand such terms as *Chit*, *Prajñā* and *Prema*.

<sup>2</sup> The terms "subject" and "object," in the sense in which they are used here, require still to be amplified: the subject is "the knower," the object is "the known" and their relation is knowledge itself. Nevertheless, in modern philosophy, the sense of these terms and especially of their derivatives "subjective" and "objective" has varied to such a point that they have been given almost diametrically opposed interpretations, and some philosophers have taken them indiscriminately to indicate mutually excluding meanings; hence their use often gives rise to considerable inconvenience from the point of view of clarity, and generally speaking it is advisable to avoid them as far as possible.

## THE STATE OF DEEP SLEEP

these, *Ins*, *Chit* and *Atma* (generally united in *Ishti-chit-Atma*)<sup>1</sup> are but one single and identical entity, and this "one" is *Atma*, considered outside and beyond all the particular conditions which determine each of its various states of manifestation.

In this state, which is also sometimes called by the name of *sampradhi* or "acquaintance," the intelligible Light is sensed directly, that is to say by intellectual intuition, and no longer by reflection through the mental faculty (*manas*) as occurs in the individual states. We have previously applied this expression "intellectual intuition" to *Buddhi*, faculty of supra-rational and supra-individual knowledge, although already manifested: in this respect therefore *Buddhi* must in a way be included in the state of *Prajna*, which thus will comprise everything which is beyond individual existence. We have therefore to consider a new ternary group in Being constituted by *Paraśa*, *Pradhān* and *Buddhi*, that is to say by the two poles of manifestation, "cosmos" and "substance," and by the first production of *Pradhān* under the influence of *Paraśa*, this production being formless manifestation. Moreover it must be added that this ternary group only represents what might be called the "outwardness" of Being and does not therefore coincide in any way with the other principal group we have just described and which refers really to its "inwardness"; it would amount rather to a first particularisation of Being in distinctive mode.<sup>2</sup> It goes without saying of course that in speaking

<sup>1</sup> In Arabic we have, as equivalents of these three terms, *Intelligence* (*ʿIlm*), the *Intelligible* (*al-ʿAql*) and the *Intelligible* (*al-ʿIlm*) (the first is universal Experience (*ʿIlm*), the second is the subject (*ʿAql*) and the third is the object (*ʿIlm*)), the three being but one in Being "which knows itself by itself."

<sup>2</sup> Indeed, *Paraśa* (*Unmanifest*, *Adhyāta* IV, *Śrīmad* 2, *Śukla* 12, cf. *Śrīmad*-*Sūtra*, *Adhyāta* I, *Pañc* 1, *Sūtra* 3. See also our comments on the meaning of the word *Paraśa* which will appear in a later chapter.

<sup>3</sup> It might be said, bearing in mind the remarks that we have made concerning the use of these words, that *Paraśa* is the "subjective" pole of manifestation and *Pradhān* the "objective" pole: *Buddhi* then naturally corresponds to knowledge, which is so it were a resultant of the subject and object, or their "coincidence act," to use the language of *Spinoza*. However, it is important to note that in the order of universal existence it is

## THE STATE OF DEEP SLEEP

here of outward and inward, we are using a purely analogical language, based upon a spatial symbolism and which could not apply literally to pure Being. Furthermore the sensory group *Sachchidānanda*, which is co-extensive with Being, is transposed again, in the order of formless manifestation, into the sensory group distinguishable in *Buddhi* of which we have already spoken; the *Māyā-Purāṇa* which we then quoted, declares that "in the Universal, *Māyā* (or *Buddhi*) is *Jīvaṇmū*"; and *Prājña* is also *Jīvaṇmū*, so *Whom* the *ātman-ātman* properly belongs. It can also be said that the *Tīvaṇmū* or "triple manifestation" is only the "outwardness" of *Jīvaṇmū*: in Himself the latter is independent of all manifestation, of which He is the principle, since He is Being itself: and everything that is said of *Jīvaṇmū*, as well in Himself as in relation to manifestation, can be said equally of *Prājña* which is identified with Him. Thus, apart from the special viewpoint of manifestation and of the various conditioned states which depend upon it within that manifestation, the intellect is not different from *Ātma*, since the latter must be considered as "knowing itself by itself," for there is then no longer any reality which is really distinct from it, everything being comprised within its own possibilities; and it is in that "Knowledge of the Self" that Beatitude strictly speaking resides.

This one (*Prājña*) is the Lord (*Jīvaṇmū*) of all (*parva*, a term which here implies, in its universal extension, the aggregate of the "three worlds," that is to say of all the states of manifestation comprised synthetically in their principle); He is omnipresent (since all is present to Him

*Prājñā* this "universal," her projections under the "reflexion" influence of *Parāśara*, whereas in the case of individual substances, on the contrary, it is the subject that knows under the action of the object). The analogy is therefore incorrect in this case as it does in those we have previously mentioned. Lastly, if intelligence be taken as depending on the subject (although its "possibility" presupposes the presence of two corresponding terms), one will be obliged to say that the universal intellect is essentially active, while the individual intelligence is passive, at least relatively so (even though it be also active at the same time in certain respects), and this is moreover implied by its "reflexive" character, which again is fully in agreement with *Ātmanā*-character.

## THE STATE OF DEEP SLEEP

is integral knowledge and He knows directly all effects in the principal total cause, which is in no way distinct from Him<sup>1</sup>. He is the inward governor (samrajat, who, residing at the very centre of the being, regulates and controls all the faculties corresponding to the being's various states, while Himself remaining "actionless" in the fullness of His principal activity)<sup>2</sup>. He is the source (root, matrix or primordial root, at the same time as principle or first cause) of all (that exists under any mode whatever); He is the origin (pradhata, by His expansion is the indefinite multitude of His possibilities) and the end (apogee, by His return into the unity of Himself)<sup>3</sup> of the universality of beings (Being Himself Universal Being)."

<sup>1</sup> Effects, which "emerge" in their cause, as has been said by the Vedantic philosophers, and they are themselves constituents of its nature, when nothing can be found in the effects that was not in its cause in the same kind of all. Thus the first cause, knowing itself, knows all effects, by that very fact, that it is say it knows all things, in an absolutely direct and "unconditioned" fashion.

<sup>2</sup> This "Inward governor" is identical with the "Universal Father" referred to in the Tamil text quoted in an earlier note. The Sri-Sankara tradition also says that "the activity of Heaven is actionless"; according to its cosmology, Heaven (Itan) corresponds to Paradise (consisting of the various levels that we have already indicated) and Earth (Iti) to Pundarik, since these two therefore are employed in the same sense that they stand here as constituent elements of the Hindu Trithemata.

<sup>3</sup> In the Vedant, both this may be applied in the two phases of "expansion" and "contraction" referring to aspects of each cycle taken separately; but here it is the totality of cycles or states constituting universal evolution that is referred to.

<sup>4</sup> *Atishaya* (prevalent, strong &c).

## CHAPTER XV

### THE UNCONDITIONED STATE OF *Atma*

"Waking, dreaming, deep sleep and that which is beyond, such are the four states of *Atma*: the greatest (*urbhava*) is the Fourth (*Tiertha*). In the first three *Brahma* dwells with one of its feet; It has three feet in the last."<sup>1</sup> Thus, the proportions previously established from one point of view are found reversed from another point of view: of the four feet (*pada*) of *Atma*, the first three, when the states of *Atma* are considered distinctively, only have the importance of one from the metaphysical viewpoint, and from that same viewpoint the last is three in itself. If *Brahma* were not "without parts" (*abheda*) it might be said that only a quarter of It is in Being (including therewith universal manifestation of which It is the principle) while Its three other quarters are outside Being.<sup>2</sup> These three other quarters may be regarded in the following manner: (1) the totality of the possibilities of manifestation is so far as they are not manifested, subsisting therefore in an absolutely permanent and unconditioned state, like everything belonging to the "Fourth" (in so far as they are manifested they belong to the first two states: as manifestable they belong to the third state, principal in relation to the two former); (2) the totality of the possibilities of non-manifestation (of which moreover we only speak in the plural by analogy, for they are evidently beyond multiplicity and even beyond unity); (3) lastly, the Supreme Principle of both, which is Universal Possibility, total, infinite and absolute.<sup>3</sup>

<sup>1</sup> *Maheśvara* (Yamaka, *Pratipadika*) v. about 12.

<sup>2</sup> *Pada*, which means "foot" can also mean "quarter."

<sup>3</sup> Similarly, when considering the first three states, which together comprise the realm of Being, it could also be said that the first two amount to no more than a third of Being, since they only represent formal manifestation, while the third state by itself amounts to two-thirds, since it includes both formal manifestation and unmanifested Being. It is essential to note that only possibilities of manifestation enter into the realm of Being, even when considered in all its universality.

## THE UNCONDITIONED STATE OF ĀTMĀ

"The Sages think that the "Fourth" (*Caturthā*),<sup>1</sup> which knows neither internal nor external objects (in a distinctive or analytical sense), nor the former and the latter taken together (regarded synthetically and in principle) and which is not (even) a synthetic whole of integral knowledge, being neither knowing nor not knowing, is invisible (*adrśhā*), and indeed non-perceptible by any faculty at all), actionless (*akarmaśālyā*, in its changeless identity), incomprehensible (*agryhīyā*, since it comprehends all), indefinable (*avakāśhā*, since it is without any limit), unthinkable (*achintya*, since it cannot be clothed in any form), indescribable (*avyapekṣhā*, since it cannot be qualified by any particular attribute or determination), the unique, fundamental essence (*pratyakṣātma*) of the Self (*Ātmā*, present in all the states), without any trace of the development of manifestation (*prapañca-sparśhā*, and consequently absolutely and totally free from the special conditions of any mode of existence whatever), fullness of Peace and Blissitude, without duality : It is *Ātmā* (such, outside of and independently of any condition), (thus) it must be known."<sup>2</sup>

It will be noticed that everything concerning this conditioned state of *Ātmā* is expressed under a negative form : it is easy to understand why this must be so, since, in language, every direct affirmation is necessarily particular and determinate, the affirmation of something which excludes something else, and which therefore limits the object so affirmed.<sup>3</sup> Every determination is a

<sup>1</sup> The two words *Caturthā* and *Fourth* have the same meaning and apply to the one identical item : "Set up *Caturthā* for *Fourth*" possibly that which is *Caturthā*, that is *Fourth*" (*Śrībhāṣya-sūtra* *Upaniṣad*, *Śaṅkara* 2, *Brahmasūtra* 14, *śloka* 2).

<sup>2</sup> *Māhātmya Upaniṣad*, *parva* 2.

<sup>3</sup> It is for the same reason that this state is simply called "the Fourth," since it cannot be characterized in any way : but this explanation, although quite plain, has escaped the minds and in that direction, on the question is a curious example of their lack of understanding : M. Chaturthā imagined that this word, "the Fourth," derived from a "logical construction" only was invented, because it reminded him of "the fourth dimension of the mathematics" : that is an altogether comparison to say the least, and it would certainly be difficult to justify it. *Māhātmya*.

## THE UNCONDITIONED STATE OF ĀTMĀ

limitation, that is to say, a negation<sup>1</sup>; consequently, it is the negation of a determination which is a true affirmation, and the apparently negative terms which we find here are, in their real sense, pre-eminently affirmative. So also the word "infinite," which has a similar form, expresses in reality the negation of all limits; it is therefore the equivalent of total and absolute affirmation, which comprises or embraces all particular affirmations, but which is not any one affirmation to the exclusion of others, precisely because it implies them all equally and "non-distinctively"; and it is in this manner that Universal Possibility contains absolutely all possibilities. Everything that can be expressed by means of an affirmative form belongs of necessity to the realm of Being, since this is itself the first affirmation or the first determination, that from which all others proceed, just as unity is the first of numbers whence all others are derived; but here we are no longer in unity but in "non-duality," or, in other words, we are beyond Being for the reason that we are beyond all determination, even principal.<sup>2</sup>

In itself then *Ātmā* is neither manifested (*vyakta*) nor unmanifested (*avyakta*), so long at least as one only regards the unmanifested as the immediate principle of the manifested (which refers to the state of *Prakṣa*); but It is the principle both of the manifested and the unmanifested (although this Supreme Principle can also be said to be unmanifested in a higher sense, if only thereby to proclaim Its absolute changelessness and the impossibility of characterizing It by any positive attribution whatsoever).

<sup>1</sup> Spinoza himself has formerly recognized this truth: "Omnia determinata negantur in se." But it is hardly necessary to mention that his application of it is more reminiscent of the reformation of *Prakṣa* than of that of *Ātmā* in its unmanifested state.

<sup>2</sup> Our point of view in the present instance is purely metaphysical, but it should be added that the same considerations can also apply from the theological point of view: although the latter ordinarily looks upon the Unity of Being, there are those who have recognized that "negative theology" alone is really valid, or in other words that only affirmation which is negative in itself can properly be ascribed to God. Cf. St. Dionysius the Areopagite, *Treatise on Mystical Theology*, the last two chapters of which contain the text we have just quoted in a remarkable manner, even down to the expression used.



## THE UNCONDITIONED STATE OF ĀTMĀ

"It (the Supreme *Brahma*, with which unconditioned *Ātma* is identical), the eye does not attain to,<sup>1</sup> nor speech, nor the mind<sup>2</sup>; we do not recognize It (as comprehensible by sight other than Itself) and it is for this reason that we do not know how to expound Its nature (by means of any sort of description). It is superior to what is known (distinctively, or superior to the manifested Universe) and It is even beyond what is not known (distinctively, or beyond the unmanifested Universe, one with pure Being<sup>3</sup>); such is the teaching that we have received from the wise men of former times. It should be realized that That which is not manifested by speech (nor by anything else), but by which speech is manifested (as well as everything else), is *Brahma* (in Its Infinity), and not what is looked upon (as an object of meditation) as "this" (an individual being or a manifested world, according as the point of view refers to the microcosm or the macrocosm) or "that" (*Jīva* or Universal Being itself, outside all individualisation and all manifestation)."

Śaṅkarācārya adds the following commentary to this passage: "A disciple who has attentively followed the exposition of the nature of *Brahma* must be led to suppose that he knows *Brahma* perfectly (or least in theory); but, in spite of his apparent justification for thinking so, this is nevertheless an erroneous opinion. In actual fact the well established meaning of every text concerning the

<sup>1</sup> Similarly the *Āgāra* says in speaking of *Ākāśa*: "The eye cannot reach Him." "The Principle is reached neither by sight nor by hearing" (*Śaṅkarācārya*, chapter XXII). Father Vinger's translation, page 309.

<sup>2</sup> Here, the eye stands for the faculty of sensation and speech for the faculty of action; we have just shown that sense, by nature and intention, participates in both alike. *Brahma* cannot be reached by any individual faculty: in nature, like gross objects, he perceived by the senses, nor conceived by thought, like subtle objects. It cannot be expounded in words, made by words, but is ideal words through mental images.

<sup>3</sup> Cf. the passage already quoted from the *Śaṅkarācārya*, II, 18, according to which *Formless* "transcends the distinction and even the indescribable": the describable is the manifested and the indescribable is the unmanifested, *Ākāśa*, in the sense that we have just explained.

<sup>4</sup> *Ātma* (*Ātman*), Chapter I, Verses 1 to 4. What has been said of speech (*śabd*) is then successively repeated, in Verses 5 to 9, and in the following verses, about the "mental faculty" (*manas*), the eye (*śakṣa*), hearing (*śrotra*) and lastly about the "vital breath" (*prāṇ*).

## THE UNCONDITIONED STATE OF ĀTMĀ

*Pañcāra* is that the Self of every being who possesses Knowledge is identical with *Brahma* (since through that very Knowledge the "Supreme Identity" is realized). Now a distinct and infinite knowledge is possible in respect of everything capable of becoming an object of knowledge: but it is not possible in the case of That which cannot become such an object. That is *Brahma*, for It is the (total) Knower, and the Knower can know other things (encompassing them all within Its infinite comprehension, which is identical with Universal Possibility), but cannot make itself the object of Its own knowledge (for, in Its identity, which is not the result of any identification, one cannot even make the principal distinction, as in the condition of *Prajña*, between a subject and an object which are nevertheless "the same," and It cannot come to be itself "all-knowing" in order to become "all-known," which would be another itself), in the same way that fire can burn other things but cannot burn itself (its essential nature being indivisible just as, analogically, *Brahma* is "without duality").<sup>2</sup> Neither can it be said that *Brahma* is able to become an object of knowledge for anything other than itself, since outside itself there is nothing which can possess knowledge (all knowledge, even relative, being but a participation in absolute and supreme knowledge).<sup>3</sup>

Hence it is said in the succeeding passage of the text: "If you think that you know (*Brahma*) well, what you know of Its nature is in reality but little; for this reason *Brahma* should be still more attentively considered by you. (The reply is as follows:) I do not think that I know It; by that I mean to say that I do not know It well (distinctly, as I should know an object capable of being described or defined); nevertheless I know It (according to the

<sup>2</sup> Cf. *Brhad-aranyaka Upanishad*, Atharva 4, *Bṛhadaraṇya* 2, *śvetā* 12:

"How could the Knower (self) be known?"

<sup>3</sup> Here again, one can establish a comparison with the following phrase from the *Yantra in Udaya-brahma-sādhana* of Theophrastus (see above):

"There is nothing, absolutely nothing, that exists apart from Him (Ātmā), and He comprehends His own substance without (therefore) His comprehension acting in any manner upon it."

# THE UNCONDITIONED STATE OF ĀTMA

instruction I have received concerning its nature). Whoever among us understands the following words (in their true meaning): 'I do not know It, and yet I know It,' verily that man knows It. He who thinks that *Ātma* is not comprehended (by any faculty), by him *Ātma* is comprehended (for by the knowledge of *Ātma* he has become really and effectively identical with *Ātma* itself); but he who thinks that *Ātma* is comprehended (by some sensible or mental faculty) knows It not. *Ātma* (in itself, in its incommunicable essence) is unknown to those who know It (after the manner of some object of knowledge, be it a particular being or Universal Being) and It is known to those who do not know It at all (is "this" or "that")."

1. *Kṛishṇa-Opaśādhā*, Chapter II, śloka 1 to 5. There is an almost identical Tamil text: "The ignorant said: 'I do not know the Principle.' His answer is polluted. Ignorant said: 'I know the Principle.' This answer is unpolluted. The Ignorant was right in saying that he knew nothing about the essence of the Principle. Ignorant was able to say that he knew It as regards its essential manifestations. . . . Not he knew It as he knew It (in its essence); he knew It (in its manifestations) as not he knew It (as it really is). Not here is one as understood (he, though) is by not knowing It that It is known? This is the way, says the *Pratibhā* Śāstra. The Principle cannot be heard; that which is heard is not It. The Principle cannot be seen; that which is seen is not It. The Principle cannot be uttered; that which is uttered is not It. . . . The Principle, not being imaginable, cannot be described either. Whoever asks questions about the Principle and whoever answers (śloka), both show that they do not know what the Principle is. Concerning the Principle, one can neither ask nor make answer what It is. (Covington, chapter XXII: Parker Winger's translation, pages 597-600).

## CHAPTER XVI

### THE SYMBOLICAL REPRESENTATION OF ĀTMA AND ITS CONDITIONS BY THE SACRED MONOSYLLABLE OM

THE rest of the *Māhātmya Upaniṣad* is concerned with the correspondence of the sacred monosyllable Om and its elements (*śakti*) with *Ātma* and its conditions (*śakti*): it explains on the one hand the symbolical reasons for this correspondence and, on the other hand, the effects of meditation bearing both on the symbol and on what it represents, that is to say on Om and on *Ātma*, the former playing the part of "support" for attaining to knowledge of the latter. We will now give the translation of this final portion of the text; but it will not be possible to accompany it with a complete commentary, as that would carry us too far from the subject of the present study.

"This *Ātma* is represented by the (supreme) syllable Om, which is represented in its turn by letters (*śakti*), (in such a way that) the conditions (of *Ātma*) are the *śakti* (of Om), and (conversely) the *śakti* (of Om) are the conditions (of *Ātma*): these are A, U and M.

"*Pañcādāśa*, whose seat is in the waking state, is (represented by) A, the first *śakti*, because it is the connection (*śakti*) of all sounds, the primordial sound A, uttered by the organs of speech in their normal position, being as it were immanent in all the others, which are varied modifications of it and which are united in it, just as *Pañcādāśa* is present in all things in the sensible world and establishes their unity), and also because it is the beginning (*śakti*), both of the alphabet and of the monosyllable Om, as *Pañcādāśa* is the first of the conditions of *Ātma* and the basis starting from which metaphysical realisation, for the human being, must be accomplished).

## SYMBOLICAL REPRESENTATION OF ĀTMĀ

He who knows this verily obtains (the realisation of) all his desires (since, through his identification with *Paśiśodhana*, all sensible objects become dependant upon him and form an integral part of his own being), and he becomes the first (in the realm of *Paśiśodhana* or of *Prājñā*, of which he makes himself the centre by virtue of that very knowledge and by the identification it implies when once it is fully effective).

"*Tajasa*, the seat of which is in the gross state, is (represented by) U, the second *maṇḍa*, because it is the elevation (*śodhana*, of sound from its first modality, just as the subtle state is, is formal manifestation, of a more exalted order than the gross state) and also because it participates in both (*ajñāna*, that is to say, alike by its nature and by its position, it is intermediate between the two extreme elements of the monosyllable *Om*, just as the dream state is intermediate, *śaśṭha*, between waking and deep sleep). He who knows this in truth advances along the path of Knowledge (by his identification with *Hiraṇyagarbha*), and (being thus illuminated) he is in harmony (*śānta*, with all things, for he beholds the manifested Universe as the product of his own knowledge, which cannot be separated from him), and none of his descendants (in the sense of "spiritual posterity") will be ignorant of *Brahma*.

"*Prājña*, the seat of which is in the state of deep sleep, is (represented by) M, the third *maṇḍa*, because it is the measure (*mat*, of the two other *maṇḍa*, as in a mathematical ratio the denominator is the measure of the numerator), as well as because it is the end (of the monosyllable *Om*, considered as containing the synthesis of all sounds, in the same way that the unmanifested contains, synthetically and in principle, the whole of the manifested with its diverse possible modes : the latter can indeed be considered as returning into the unmanifested, from which it was never *ḥi-*

\* In this sense the expression has a more particular connection here with the "World-Egg" and the cyclic laws, by reason of the identification with *Hiraṇyagarbha*.

## SYMBOLICAL REPRESENTATION OF ĀTMA

tinguished here is a contingent and transitory manner: the first cause is at the same time the final cause, and the end is necessarily identical with the principle).<sup>1</sup> He who knows this is in truth the measure of this whole (that is to say the aggregate of the "three worlds" or of the different degrees of universal Existence, of which pure Being is the "determinant"),<sup>2</sup> and he becomes the final term (of all things, by concentration in his own Self or personality, where all the states of manifestation of his being are rediscovered, "transformed" into permanent possibilities).<sup>3</sup>

<sup>1</sup> In order to understand the symbolism we have just interpreted, it must be borne in mind that the circle  $\alpha$  and  $\gamma$  are contained in the circle  $\beta$ , and that the same is to speak here, both in the final state itself of  $\alpha$ , without however being supposed altogether, first on the ordinary philosophy (and indubitably, even while becoming indistinct and imperceptible. Furthermore, the geometrical figure that correspond respectively to the three states are 1. straight line, 2. semi-circle (or rather its diameter of  $\alpha$  equal) and 3. point; the first symbolizes the complete unfolding of manifestation; the second, a state of development relative to that unfolding, but nevertheless still developed or manifested; the third, the lowest state devoid of "dimensions" or special limitative conditions, that is to say the unmanifested. It will also be noticed that the point is the geometrical principle of all geometrical figures, representing in its own Self the first and indelible unity, in the same way that the unmanifested is the principle of all states of manifestation; this state of the point is natural symbol of pure Being.

<sup>2</sup> Were it not to involve too lengthy a digression, it would be possible to enter into a number of interesting considerations of a linguistic nature concerning the expression given to being, conceived as the "ontological subject" and "universal determinant". We will merely remark that in Chinese the same name ( $\text{Li}$ ) is related to the symbolism in particular. This aspect of being is described in the *Winko* tradition as incarnated in "He who submits to Himself"; in Christian theology it is the Eternal Word considered as the *Logos* principle; the Far-Eastern symbolism of the Dragon Kinoshu refers to it.

<sup>3</sup> As it only is this state of self-regeneration, and not in the individual state, that it can be said truly that "that is the domain of all things, of those things which are in as far as they are, and of those things which are not in as far as they are not," that is to say, metaphysically, of the manifested and the unmanifested; although, strictly speaking, one cannot speak of a "measure" of the unmanifested, it is "measured" in around a determination by special conditions of existence, like those defining each state of manifestation. On the other hand, it goes without saying that the Greek-Byzantine Philosophy, who is supposed to be the author of the formula we have just quoted (conceiving the same in order to apply it to "Universal Man"), was certainly very far from having arrived at this conception: for in applying it to the individual human being, he only meant to express or it what the occultists would call a radical "revelation," whereas, for us, it implies something quite different, as will be readily understood by those who have the relationship existing between "Universal Man" and the Divine Word (cp. particularly St. Paul, 1 Cor. xiv. 20).

## SYMBOLICAL REPRESENTATION OF ĀTMĀ

"The Fourth is "non-characterised" (*anāḥa*, unconditioned therefore): it is actionless (*avyavahārya*), without any trace of the development of manifestation (*prapañca-sphāṇa*), abounding in Bliss and without duality (*Śānta Advaita*): that is *Ātmā* (the sacred monosyllable considered independently of its *śāntā*), that *ātmā* is *Ātmā* (in Itself, outside of and independently of any condition or determination whatever, even of the principal determination which is Being itself). He who knows this enters verily into his own "Self" by means of that same "Self" (without intermediary of any order whatsoever, without the use of any instrument such as a faculty of knowing, which can only attain to a state of the "Self" and not to *Paramātmā*, the supreme and absolute "Self")."

As for the effects which are to be obtained by means of meditation (*opahvāḥ*) upon the monosyllable *Om*, in each of its three *śāntā* to begin with, and afterwards in itself and independently of its *śāntā*, we will only add that these effects correspond to the realization of different spiritual degrees, which may be described in the following manner: the first is the full development of the corporeal individuality; the second is the integral extension of the human individuality in its extra-corporeal modalities; the third is the attainment of the supra-individual states of being; finally, the fourth is the realization of the "Supreme Identity."

<sup>1</sup> *Śāntāḥa* (*Opahvāḥ*, *Śāntā* 1 to 10). Concerning the meditation on *Om* and its effects in various *śāntā*, relatively to the three worlds, further indications can be found in the *Pravāḥa* (*Opahvāḥ*, *Pravāḥa* 1, *śāntā* 1 to 1). Also see: *Śāntāḥa* (*Opahvāḥ*, *Pravāḥa* 1, *Śāntā* 1, 2 and 3).

## CHAPTER XVII

### THE POSTMORTEM EVOLUTION OF THE HUMAN BEING

So far we have been considering the constitution of the human being, as also its different states, on the assumption that it subsists as a compound of the various elements that go to make up its nature, that is to say during the continuance of its individual life. It is necessary to emphasise the fact that the states which properly belong to the individual as such, that is to say not only the gross or corporeal state, as is obvious, but also the subtle state (provided of course that only the extra-corporeal modalities of the integral human state are included in it and not the other individual states of the being), are strictly and essentially states of the living man. This does not necessarily involve admitting that the subtle state comes to an end at the precise moment of bodily death and simply as a result thereof; on the contrary we shall see later on that a passage of the being into the subtle form takes place at that moment; but this passage is only a transitory phase in the reabsorption of the individual faculties from the manifested into the unmanifested, a phase the existence of which is quite naturally accounted for by the intermediate position occupied by the subtle state. It is however true that it may be necessary to envisage, in a particular sense and in certain cases at least, a prolongation and even an indefinite prolongation of the human individuality, which must needs be referred to the subtle, that is to say to the extra-corporeal modalities of that individuality; but such a prolongation is in no wise identical with the subtle state as it existed during earthly life. It must in fact be clearly understood that under the single heading of "subtle state" we are obliged to include extremely varied



## POSTHUMOUS EVOLUTION

and complex modalities, even though we confine our viewpoint to the realm of purely human possibilities only; it is for this reason that we have taken care from the very beginning to point out that the term "subtle state" should always be understood relatively to the corporeal state, taken as a starting point and term of comparison; it thereby acquires a precise meaning solely by contrast to the latter state which, for its part, appears sufficiently well defined by the fact that it is the state in which we find ourselves at the present moment. Furthermore it will have been observed that among the five envelopes of the "Self" three are regarded as contributing to make up the subtle form (whereas one only corresponds to each of the other two conditioned states of *Ānand*, in the one case because it really is only one particular and determinate modality of the individual, and in the other case because it is an essentially unified and "non-distinguished" state); and this is a further clear proof of the complexity of the state in which the Self uses this form as its vehicle, and this complexity must always be borne in mind if one is to follow the description of the different aspects from which it can be envisaged.

We have now to turn to the question of what is commonly called the "posthumous evolution" of the human being, that is to say to the consideration of the consequences for that being of death or—to explain more precisely what we mean by that term—of the dissolution of the compound which we have been discussing and which constitutes its actual individuality. It should be observed moreover that when this dissolution has taken place there is strictly speaking no longer any human being left, since it is essentially this compound which constitutes the individual man; the sole case where it is still possible to call the being in a certain sense human arises when, after bodily death, it remains in one of those prolongations of the individuality to which we have already alluded; in that case, although the individuality is no longer complete from the standpoint of manifestation (since the corporeal state is henceforth

## POSTHUMOUS EVOLUTION

being, the possibilities corresponding to it having completed the whole cycle of their development), nevertheless certain of its psychic or subtle elements subsist without being dissociated. In all other cases the being cannot any longer be called human since it has passed out of the state to which that term applies and into another state, either individual or otherwise; thus the being which was formerly human has ceased to be so in order to become something else, in the same way that, through birth, it became human by passing from some other state into the state which we at present occupy. Besides, if birth and death be understood in their widest sense, that is to say as changes of state, it becomes at once apparent that they are modifications which correspond analogically to one another, being the beginning and the end of a cycle of individual existence; and indeed, if one were to place oneself outside the special viewpoint of a given state in order to observe the inter-connection of the different states with one another, it would be seen that they constitute strictly equivalent phenomena, death to one state being at the same time birth into another. In other words the same modification is either death or birth according to the state or cycle of existence in relation to which it is considered, since it marks the exact point common to both states or the transition from one to the other; and what is here true for different states is also true, on a different plane, for the various modalities of a given state, where those modalities are regarded as coexisting, in the development of their respective possibilities, as many secondary cycles which are integrated in the totality of a more comprehensive cycle.<sup>1</sup> Finally, it is particularly important to add that "specification," according to the sense in which we have already used the expression (that is to say in the sense of attachment to a definite species

<sup>1</sup> These considerations relating to birth and death are moreover applicable to the point of view of the "macrocosm" as well as to that of the "microcosm"; through this it is not the place to enlarge on this theme, readers may nevertheless gather some idea of how the implied consequences affect the theory of cosmic cycles.

## POSTHUMOUS EVOLUTION

such as the human species, which imposes certain general conditions upon a being, this constituting its specific nature) is valid only within a given state and cannot be applied outside it. This must obviously be true, since the species is in no wise a transcendent principle in relation to this individual state, but pertains exclusively to the same domain, being itself subject to the limiting conditions which define that domain. For this reason the being who has passed into a different state is no longer human, since it no longer belongs in any way to the human species.<sup>1</sup>

The expression "posthumous evolution" calls for certain reservations, since it is only too liable to give rise to a number of ambiguities. In the first place, death being conceived as the dissolution of the human compound, the word "evolution" clearly cannot be understood here in the sense of an individual development, since we are concerned on the contrary with a reabsorption of the individuality into the unmanifested state<sup>2</sup>; this would amount rather to an "involution" from the particular point of view of the individual. Etymologically indeed these terms "evolution" and "involution" signify nothing more nor less than "development" and "envelopment"<sup>3</sup>; but we are well aware that in modern language the word "evolution" has acquired quite a different meaning, which has almost converted it into a synonym for "progress." We have already had ample opportunities for expressing our views upon these quite recent ideals of "progress" and "evolution" which, by expanding

<sup>1</sup> It will be apparent that in the present context we are using the word "human" only in its generic and inertial sense, as applying solely to individual man; there is no question here of the metaphysical transposition that must precede the conception of "Universal Man."

<sup>2</sup> It must moreover be said that this entails a destruction of the individuality, however, in the unmanifested, the possibilities constituting it return in principle to a permanent reserve, together with all the other possibilities of the being; nevertheless, since the individuality exists as such only in manifest existence, it may quite be said that on reappearing into the unmanifested it really disappears or ceases to exist as individuality: "it is not annihilated but nothing that is not cease to be, but it is transformed."

<sup>3</sup> In this sense, but only in this sense, it would be possible to apply these terms to the two phases that are distinguishable in every cycle of manifestation, as we have already explained.

themselves beyond all measure, have had the effect of completely corrupting the present-day Western mentality; it would be pointless to repeat ourselves here. We will merely recall that "progress" can only validly be spoken of in quite a relative sense, care always being taken to define in what respect it is used and within what limits; reduced to these proportions it no longer retains anything in common with that absolute "progress" which began to be spoken of towards the end of the XVIIIth century and which our contemporaries are pleased to adorn with the name of "evolution," an expression that has a mere "scientific" sound to their ears. Oriental thought, like ancient thought in the West, could not admit this notion of "progress," except in the relative sense that we have just given to it, that is to say as an idea of secondary importance, quite limited in scope and devoid of any metaphysical significance, since it belongs to that category of ideas which can only be applied to possibilities of a particular order and is not transposable outside certain limits. The "evolutionary" point of view does not admit of universalisation and it is not possible to conceive of the real being as something which "evolves" between two definite points or which "progresses," even indefinitely, in a fixed direction; such conceptions are devoid of meaning and show complete ignorance of the most elementary metaphysical principles. At the most one might speak in a particular sense of the "evolution" of the being, in order to convey the idea of a passage to a higher state; but even then it would be necessary to make a reservation preserving the full relativity of the term since, as concerns the being regarded in itself and in its totality, there can never be any question either of "evolution" or of "involution" in any sense whatever, its essential identity being in no wise altered by particular and contingent modifications of any sort, which can only affect one or other of its conditioned states.

A further reservation requires to be made with regard to the use of the word "posthumous": it is only from the

## POSTHUMOUS EVOLUTION

particular point of view of human individuality and in so far as it is conditioned by time that one can speak of what is produced "after death" and likewise of what took place "before birth," so long at least as it is intended to preserve for the words "before" and "after" the chronological meaning which they normally convey. In themselves the states in question, if they exist outside the realm of human individuality, are in no wise temporal states and consequently cannot be situated chronologically; this is true narrowly even of those states which include among their conditions some other mode of duration, that is to say of succession, once it is no longer temporal succession that is in question. As for the unmanifested state, it goes without saying that it lies outside all succession, so that the notions of anteriority and posteriority, even taken in the widest possible sense, cannot be applied to it in any way whatsoever. In this respect it may be remarked that, even during its lifetime, the being loses the notion of time when its consciousness has quitted the individual realm, as occurs in deep sleep and in ecstatic trances; so long as it remains in either of these states, which are truly unmanifested, time no longer exists for it.

Mention must still be made of the case where the posthumous state takes the form of a simple prolongation of the human individuality: this prolongation, it is true, may be situated in "perpetuity," that is to say in temporal indefinitude, or in other words in a mode of succession which still belongs to time (since we are not concerned with a state subject to conditions other than our own); but the time in question no longer has anything in common with the time in which bodily existence is carried on. Furthermore such a state is not among those which are of particular interest from the metaphysical point of view since, on the contrary, from that point of view it is the possibility of passing beyond individual conditions which must always be borne in mind rather than the possibility of remaining in them indefinitely; if we feel obliged, however, to refer to that case, it is chiefly for the sake of taking into account

## POSTHUMOUS EVOLUTION

all possible cases and also because, as will be apparent here, this prolongation of human existence preserves for the being the possibility of obtaining "Definiteness" without passing through other individual states. However, leaving aside this last case, the following may be said: if non-human states are spoken of as situated "before birth" or "after death," this is primarily because they appear so in relation to human individuality; but it is also most important to realize that it is not the individuality which enters these states or which passes through them successively, since they are states which lie outside its sphere and which do not concern it as an individuality. Furthermore there is a sense in which the notions of anteriority and posteriority may be applied quite independently of the point of view of succession, temporal or otherwise; we are referring to that order, at the same time logical and ontological, in which the various states are interconnected and determine one another; thus if one state is the consequence of another, it may be said to be posterior to it. In such a manner of speaking one is being made of the temporal symbolism which serves to express the entire theory of cycles, although, metaphysically, it must always be remembered that there is perfect simultaneity between all the states, the point of view of actual succession being applicable only within a particular given state.

The foregoing remarks have been made with a view to forestalling any tendencies to attribute to the expression "posthumous evolution" (where it is thought advisable to use it is the absence of a more adequate term and in order to conform to certain habits of expression) an importance and a significance which it does not and could not really possess. We will now proceed to study those processes in which it relates, an understanding of which springs almost immediately from all the foregoing considerations. The exposition which follows is taken from the *Ashtamadhikya*<sup>2</sup> and from their traditional commentary (and by that

<sup>2</sup> *Adhyaya IV, Shloka 2, 3, and 4.* The first Shloka of this fourth Adhyaya is devoted to the description of the fruits of attaining Divine Knowledge, the fruits of which will be set forth in the following chapters.

## POSTHUMOUS EVOLUTION

we especially have in mind the commentary of Shanks-charya), but we must point out that it is not a literal translation; here and there we shall find it necessary to summarise the commentary<sup>1</sup> and also to comment upon it in its turn, without which the summary would remain practically incomprehensible, as in fact very often happens where the interpretation of Oriental texts is concerned.<sup>2</sup>

<sup>1</sup> Colletotche has given a summary of this kind in his " *Manus on the Philosophy of the Anshu* " (Paris 1871) that has interpretations, though it is not affected by a systematic prejudice such as is only too frequent among other translators, is extremely Colletotche from the standpoint of metaphysics, precise and simple through a lack of metaphysical insight.

<sup>2</sup> It may be remarked, in disambiguation, that in French the word *traduction* means both " translation " and " commentary," the one being looked upon as inseparable from the other; its nearest equivalent would therefore be " explanation " or " interpretation." It may even be said, when traditional text are concerned, that a translation into a vernacular tongue, to be intelligible, should correspond exactly to a commentary written in the exact language of the text; a literal translation from an Oriental into a Western language is usually impossible and the more one strives to keep fidelity to the letter, the greater the danger of losing the spirit; this is a truth which philologists unfortunately seem incapable of grasping.

## CHAPTER XVIII

### THE REABSORPTION OF THE INDIVIDUAL FACULTIES

"When a man is about to die, speech, followed by the remainder of the ten external faculties (the five faculties of vision and the five faculties of sensation, manifested outwardly by means of the corresponding organs, but not identical with these organs themselves since they separate from them at this stage)<sup>1</sup> is reabsorbed into the inward sense (*manas*), the activity of the external organs coming to an end before that of this inward faculty (which is thus the final term of all the other individual faculties in question, just as it is their starting point and common source).<sup>2</sup> This latter faculty thereupon withdraws in the same way into the "vital breath" (*prāṇa*), accompanied in its turn by all the vital functions (the five *śukra*, which are modalities of *prāṇa* and then return into an undifferentiated state), these functions being inseparable from life itself; furthermore this same retreat of the inward sense is also to be observed in deep sleep and in static trance (accompanied by complete cessation of every external manifestation of consciousness)."<sup>3</sup> We may add however that this cessation does not always necessarily imply total suspension of bodily sensibility, which constitutes a kind of organic consciousness, if one may describe it so; but under these circumstances the individual consciousness properly so-called will play no part in the manifestations of this sensibility, being no longer in communication with it as it normally is in the ordinary state of the living being; and the reason for this is easily understood, since, in point of fact, the

<sup>1</sup> Speech is mentioned the last when these faculties are reabsorbed in the order of their development: it must therefore be the first in the order of their reabsorption, since the order is now reversed.

<sup>2</sup> *Chandogya Upanishad*, Panchadha VI, Khanda 3, verse 1.



## REABSORPTION OF INDIVIDUAL FACULTIES

individual consciousness no longer exists in the case referred to, the real consciousness of the being having been transformed into a different state, which is really a super-individual state. This organic consciousness to which we are alluding is not a consciousness in the true sense, of the word, but it participates therein in some manner, owing its origin to the individual consciousness, of which it is a kind of reflection; separated from the latter it amounts to no more than a mere *illusion* of consciousness, but it can still present the appearance of consciousness to those who are only aware of externals,<sup>1</sup> in the same way that, after death, the persistence of certain more or less dissociated psychic elements, when they are able to manifest themselves, are able to present a similar and no-less illusory appearance, as we have already explained in a different connection.<sup>2</sup>

"The 'vital breath,' accompanied similarly by all the other functions and faculties (already reabsorbed into it and subsisting there as possibilities only, having now returned to the state of indifferenciation whence they had to go forth in order to manifest themselves effectively during life) reverts in its turn into the 'living soul' (*Atman*), particular manifestation of the 'Self' at the centre of the human individuality, distinguishing itself from the 'Self' so long as that individuality endures as such, although this distinction is in fact purely illusory from the standpoint of absolute reality, where there is nothing different from the 'Self'; and it is this 'living soul' which (as the reflection of the 'Self' and central

<sup>1</sup> Just as, in a surgical operation, even the most complete anaesthesia does not always prevent the external symptoms of pain.

<sup>2</sup> The organic consciousness, we have just mentioned naturally enters into what the psychologists call the "subconscious"; but there could never be in this that they have suitably appointed a thing when all they have really done is to give it a name; besides, under that heading they have assembled the most heterogeneous collection of elements, without even being able to make a distinction between what is really conscious to some degree and what only appears to be so. Nor have they distinguished between the proper "subconscious" and the "superconscious," in other words between factors assignable to states that are objectively higher and lower in relation to the lucid state.

## REABSORPTION OF INDIVIDUAL FACULTIES

principle of the individuality) governs the whole body of individual faculties (regarded in their integrality and not merely in their relationship with the bodily modality).<sup>1</sup> As a king's servants gather round him when he is about to go forth upon a journey, even so all the vital functions and faculties (external and internal) of the individual gather round the 'living soul' (or rather within it, out of which they all issue and into which they are all reabsorbed) at the final moment (of life in the ordinary sense of the word, that is to say of manifested existence in the gross state), when this 'living soul' is about to retire from its bodily form.<sup>2</sup> Accompanied thus by all its faculties (since it contains them and preserves them in itself as possibilities)<sup>3</sup> it withdraws, in an individual luminous essence (that is to say in the subtle form, which is compared to a fiery vehicle, as we saw when studying *Tajima*, the second condition of *Samâ*) composed of the five *unsadûr* or supra-sensible elementary essences (just as the bodily form is composed of the five *âffâr* or corporeal and sensible elements), into a subtle state (in contrast to the gross state which is that of external or corporeal manifestation, of which the cycle is now completed as far as concerns the individual in question).

"Consequently (by reason of this passage into the subtle form, looked upon as luminous), the 'vital breath' is said to retire into the Light, which does not mean to say the igneous principle exclusively (since we are really concerned with an individualized reflection of the intelligible Light, that is to say a reflection the nature of which is fundamentally the same as that of the mental faculty during corporeal life, and which moreover implies

<sup>1</sup> It may be noted that *prânâ*, although it is externally manifested in respiration, is in reality distinct from the latter, since it would obviously be inconceivable to say that respiration, a physiological function, separates from the organism and is reabsorbed in the "living soul." We will remind the reader once more that *prânâ* and its various modalities belong essentially to the subtle state.

<sup>2</sup> *Rek'at, Fawâ'id, Usulul-Hikm, Adh-Dhikr IV, Bahâ'ussalâh*, 3, chapt. 32.

<sup>3</sup> A faculty is properly a power, that is to say a possibility, which is, in itself, quite independent of its actual exercise.

## REASSORPTION OF INDIVIDUAL FACULTIES

a combination of the essential principles of all five elements as its support or vehicle), nor does this withdrawal necessarily imply an immediate transmigration, since a traveller is said to go from one city to another even though he may pass successively through one or several intermediate cities.

"Furthermore this withdrawal or this abandonment of the bodily form (as described so far) is common alike to the ignorant person (*avidya*) and to the contemplative Sage (*vidvān*) up to the point at which their respective (and henceforth different) paths branch; and immortality (*amṛta*, but without immediate Union with the Supreme *Brahma* being therefore attained) is the fruit of simple meditation (*ajñāna*), carried out during life without having been accompanied by any effective realisation of the being's higher states), although the individual barriers resulting from ignorance (*avidyā*) may not yet be completely destroyed."

An important comment is called for here as to the sense in which the immortality in question is to be understood: we have in fact pointed out elsewhere that the Sanskrit word *amṛta* applies exclusively to a state which is beyond all change, whereas, by the corresponding word Westerners merely mean an extension of the possibilities of the human order, consisting in an indefinite prolongation of life (what the Far-Eastern tradition calls "longevity") under conditions which are to a certain degree transposed, but which always remain more or less similar to those of terrestrial existence, since they likewise concern the human individuality. Now in the present instance the state described is still an individual state and nevertheless it is said that immortality can be obtained therein; this may appear inconsistent with what we have just remarked, since it might be supposed that relative immortality only is meant, understood according to the Western sense: actually however that is not the case. It is indeed true that in order to be fully effective, immortality, in the meta-

<sup>1</sup> *Prasthanasūtra*, *Adhyāya* IV, *Paṭa* 3, *śloka* 1 to 3.

## REABSORPTION OF INDIVIDUAL FACULTIES

physical and Oriental sense, can only be obtained beyond all conditional states, individual or otherwise, in such a way that, being absolutely independent of any possible mode of succession, it is identical with Eternity itself; it would thus amount to an abuse of language to make this word apply to temporal "perpetuity" or to the indefinitude of any type of duration; but it is not in that sense that the expression is to be understood here. It must be realized that the idea of death is essentially synonymous with a change of state, which, as we have already remarked, is its widest acceptance; and when it is said that the being has virtually attained immortality, that is taken to mean that it will not need to pass through further conditioned states different from the human state, or to traverse other cycles of manifestation. This is not yet "Deliverance" actually realized, whereby immortality would be rendered effective, since the "individual barriers," that is to say the limitative conditions to which the being is subject, are not entirely destroyed; but it implies the possibility of obtaining that "Deliverance" directly from the human state, in the prolongation of which the being is maintained for the whole duration of the cycle to which that state belongs (which constitutes perpetuity properly so-called?); the being is thus enabled to take part in the final "transformation" which will be accomplished when the cycle is completed, causing everything that is then contained within it to return to the principal state of non-manifestation.<sup>1</sup> This is why the name "deferred Deliverance" or

<sup>1</sup> The Greek word *ἀθάνατος* really means "perpetual" and not "eternal," for it is derived from *αἰών* (the same as the Latin *seculum*) which means an indefinite cycle; and this was also the original meaning of the Latin *sanctus* (French *saint*) by which it is sometimes translated.

<sup>2</sup> Much could be said on the subject of the transmutation of this final "transformation" into theological language in the Western religion, and especially about the conception of the "Last Judgement" which is closely linked up with it; but this would require extensive explanation and too complicated an exposition to be undertaken here, all the more so since, in practice, the characteristically religious point of view stops short at the consideration of a secondary cycle beyond which a continuation of existence in the individual human state may still have to be taken into account: this would not be possible if the cycle to which that state belongs

## REABSORPTION OF INDIVIDUAL FACULTIES

"Deliverance by degrees" (*Reinsensatio*) is given to this possibility, since in this manner Deliverance is only obtained by means of intermediate stages (conditioned posttrance states) and not in a direct and immediate manner, as in other cases which we shall discuss later on.<sup>3</sup>

were being considered in its integrity. This must not be taken to mean, however, that the necessary transposition may not be effected from the religious point of view, as we have already explained when speaking of the "resurrection of the dead" and the "divine body". In fact, practically speaking, this transposition is not effected by those who cling to entirely and "external" conceptions, and for whom nothing exists beyond which individually; we will, however, revert to this question when dealing with the essential difference between the religious notion of "Rebirth" and the metaphysical notion of "Reincarnation".

<sup>3</sup> It goes without saying that "Delayed Deliverance" is the only kind that can be conceived for the vast majority of human beings, which means that not alone that all will attain it individually, since it is the necessary to consider the fact that a being, not having obtained such spiritual maturity, must pass on into further individual states, in which it will of course enjoy the same possibility of obtaining "Deliverance" as in the former state, but also, if one may so express it, the same possibility of not obtaining it.

## CHAPTER XIX

### DISTINCTIONS IN THE POSTHUMOUS CONDITIONS ACCORDING TO THE DEGREE OF KNOWLEDGE<sup>1</sup>

"So long as it is in this condition (still individual, as has just been explained) the spirit (which, consequently, is still *individual*) of that person who has practised meditation (during his life, without attaining effective possession of the higher states of his being) remains attached to the subtle form (which may also be regarded as the formal prototype of the individuality, subtle manifestation representing an intermediate stage between the unmanifested and the gross manifestation and playing the part of immediate principle in relation to the latter); and it is associated, in this subtle form, with the vital faculties (in the state of reabsorption or principal contraction which has already been described)."<sup>2</sup> It is admittedly necessary that there should still be a form in which the being can clothe itself, from the fact that its condition still belongs to the individual order; and this can only be the subtle form, since it has left the corporeal form and since moreover the subtle form must subsist after the body, from having preceded it in the order of development in manifested mode, which is reproduced in inverse order in the return to the unmanifested; this does not however mean that this subtle form must in such a case be exactly the same as it was during bodily life, acting as the vehicle of the human being in the dream state.<sup>3</sup> We have already remarked that

<sup>1</sup> There is a certain continuity between the different states of the being, and all the gates to between the various modalities which go to make up the same state of manifestation. The human individuality, even in its extra-corporeal modalities, must needs be affected by the disappearance of its bodily modality; moreover there are psychic, mental and other elements which have no reason for coming apart from their relation to bodily existence. Thus the disintegration of the body involves that other elements as well, for they continue to be associated with the body and are consequently also given up by the being at the moment of death, whatever in the ordinary sense of the word.

## DIFFERENCES IN POSTHUMOUS CONDITIONS

the individual condition itself, in an altogether general way and not merely as concerns the human state, can be defined as that condition in which the being is limited by a form; but it will be appreciated that this form is not necessarily determined as spatial and temporal, as is the case in the particular instance of the bodily state; it can be as wise be so in the non-human states, which are subject not to space and time, but to quite different conditions. As to the subtle form, if it does not altogether escape from time (although such time is not the same as that in which bodily existence is carried on) at least it escapes from space, and that is why one must on no account attempt to picture it as a kind of "double" of the body<sup>1</sup>; neither must it be looked upon as a "mould" for the body just because it is declared to be the formal prototype of the individuality at the origin of its manifestation<sup>2</sup>; we know only too well the Westman's tendency to resort to the grossest representations and how many serious errors can arise in this way, so that we feel it imperative to offer every possible warning.

"The being may remain thus (in this same individual condition in which it is attached to the subtle form) until the outward dissolution (*pralaya*, the return into the undifferentiated state) of the manifested world (of the actual cycle, comprising both the gross and the subtle

<sup>1</sup> Even the psychologists themselves recognize that the "mental faculty" or individual thought, the only kind they are able to understand, exists outside the spatial condition; it requires all the ignorance of a "re-spiritualist" to wish to "localize" the non-spatial condition of the individual and to suppose that the posthumous states are situated somewhere in space.

<sup>2</sup> It is this subtle prototype, and not the bodily entity, which is identical in relation to by the world *Prithvi*, as we mentioned before; this prototype however presents individual traits, for it is contained in *Pranaprasada* from the beginning of the manifestation of the cycle, an impressing one of the possibilities to be developed during the course of that manifestation; but its pre-existence is then only virtual, in the sense that it is not yet a state of the being of which it is destined to become the subtle form, again that being is not actually in the corresponding state, not yet existing, but is to be, as a future individual; and the same consideration applies by analogy to the bodily form, if one regards it as also pre-existing in a certain sense in the condition of the individual in question, even since the origin of manifest on this earth.

## DIFFERENCES IN POSTHUMOUS CONDITIONS

states, that is to say the whole domain of human individuality regarded in its integrality),<sup>1</sup> a dissolution in which it is plunged (together with the totality of the beings in those worlds) into the bosom of the Supreme Brahman; but, even then, it may be united with Brahman only in the same way as in deep sleep (that is to say without full and effective realization of the "Supreme Identity"). In other words and to use the language of certain Western esoteric schools, the case just referred to corresponds to a "reintegration in passive mode," whereas genuine metaphysical realization is a "reintegration in active mode," the only mode which really implies a taking possession by the being of its absolute and final state. This is precisely what is meant by the comparison with deep sleep as it occurs in the life of the ordinary man; just as there is a return from that state to the individual condition, even so there can be a return to another cycle of transfiguration for the being who is only united with Brahman in "passive mode," showing that the result obtained by the being while in the human state is not yet "Deliverance" or true immortality and that its case is in the final instance comparable (although with a notable difference as to the conditions of its new cycle) with that of the being who, instead of remaining until the pralaya in the prolongations of the human state, has passed after bodily death into another individual state. Besides this case there is also the case where the realization of higher states and even of the "Supreme Identity," not having been obtained during life in the body, is achieved in the posthumous prolongations of the individuality; from being virtual, immortality then becomes effective, although this

<sup>1</sup> Universal transfiguration viewed as a whole is often referred to in Sanskrit by the term *kalpa* : as we have explained before, it includes an indefinite series of cycles, that is to say of states or degrees of existence, each of which terminates in *pralaya* like the cycle that more particularly concerns us here and really constitutes but one moment of the *kalpa*. However we will repeat once again, to avoid any possible misunderstanding, that the interminability of these cycles is really of a causal and not a decisive order : in this respect all esotericists agree by analogy with the Buddhist order and as I repeat in policy symposium.



## DIFFERENCES IN POSTHUMOUS CONDITIONS

may not come about until the very end of the cycle; this is the "deferred Deliverance" of which we have already spoken. In both cases the being, which must be regarded as *fixed* attached to the subtle form, finds itself for the whole duration of the cycle "incorporated" so to speak in *Hiranyagarbha*, which is considered as *Para-gatya*, as we have already explained; it remains therefore subject to that special condition of existence which is life (*jiva*), by which the true sphere of *Hiranyagarbha* is delimited in the hierarchical order of Existence.

"This subtle form (in which the being, which thus remains in the human individual state, resides after death) is (in comparison with the bodily or gross form) imperceptible to the senses both as to its dimensions (that is to say because it is outside the spatial condition) and as to its consistency (or its particular substance, which is not made up of a combination of corporeal elements); consequently it does not affect the perception (or the external faculties) of those who are present when it separates from the body (after the "living soul" has withdrawn into it). Neither is it affected by combustion or any other treatment which the body may undergo after death (which is the result of this separation, from the very fact of which no action of a sensible order can have any further repercussion on this subtle form, nor upon the individual consciousness which, remaining attached thereto, is no longer connected with the body). It is only sensible through its animating heat (its specific quality in so far as it is assimilated to the igneous principle)<sup>1</sup> so long as it inhabits the gross form, which becomes cold (and as a result *isert* as an organic whole) in death, as soon as it

<sup>1</sup> This word, which we have seen come to illustrate our statement by means of the picture that is called up, must not be taken literally, since the state in question has nothing corporeal about it.

<sup>2</sup> As we have explained before, this animating warmth, represented in our ideal life, is sometimes identified with *Parashakti*, considered in this case no longer as the first of the functions of *Jiva* as previously described, but as the "Rajast of Jiva," as we shall see presently: *Parashakti* is then one of the names of *Atma*, and designates one of his functions and particular aspects.

## DIFFERENCES IN POSTHUMOUS CONDITIONS

(the subtle form) has left it (although the other sensible qualities of the corporeal form still subsist without any apparent change), and which was warmed (and quickened) by it so long as it dwelt there (since it is precisely in the subtle form that the principle of individual life resides, so that it is only through the communication of its properties that the body can also be described as alive, by reason of the tie which exists between these two forms in so far as they are the expression of states of the same being, that is to say precisely up to the moment of death).

"But he who has obtained (before death, always understood as separation from the body) true knowledge of *Brahma* (implying effective possession of all the states of the being through metaphysical realization, apart from which there can only be an imperfect and purely symbolical knowledge) does not pass (in successive mode) through all the same stages of withdrawal (or of reabsorption of the individuality from the state of gross manifestation to the state of subtle manifestation, with the different modalities which this implies, and then to the unmanifested state, where individual conditions are at length entirely suppressed). He proceeds directly (into this latter state, and even beyond it, if it is only regarded as the principle of manifestation) into Union (already realized, at least virtually, during life in the body, with the Supreme *Brahma*, with which he is identified (in an immediate manner), just as a river (here representing the current of existence-through all states and all manifestations), at its mouth (which is the end or final term of that current) becomes identified (by intimate penetration) with the waves of the sea (*Amasha*, the gathering together of the waters, symbolising the confluxion of possibilities in the Supreme Principle). His vital faculties and the elements of which his body is composed (all considered in principle

<sup>1</sup>At "Union," or the "Supreme Identity" has only been realized virtually, "Deliverance" takes place immediately at the very moment of death; but this Deliverance can also take place during life itself if "Union" has already been realized fully and effectively; the difference between these two cases will be discussed in greater detail further on.

## DIFFERENCES IN POSTHUMOUS CONDITIONS

and in their supra-sensible essence),<sup>1</sup> the sixteen component parts (*śiṣṭāṅgaśāṣṭhi*) of the human form (that is to say the five *āśrīmanas*, senses and the ten faculties of sensation and action), pass completely into the unmanifested state (*avasthā*, where, by transposition, they are all to be found in permanent mode, as changeless possibilities), this passage moreover implying no change for the being itself (of the kind implied in the intermediate stages, which necessarily include a variety of modifications, since they still belong to "becoming"). Name and Form (*nāmarūpa*, namely the determination of the individual manifestation in its essence and its substance, as has been previously explained) also come to an end (as limiting conditions of the being); and, being "undivided," without the parts or members therefore which composed the earthly form (in the manifested state and in so far as that form was subject to quantity in its various modes),<sup>2</sup> he is set free from the conditions of individual existence (as well as from all other conditions applying to a special and determined state of existence of any sort, even a supra-individual state, since the being is henceforth in the absolutely unconditioned principal state)."<sup>3</sup>

Several commentators of the *Brahma-Sūtra*, in order to bring out the nature of this "transformation" more vividly (we take the word in its strictly etymological sense, signifying "passage outside form"), compare it to the disappearance of water sprinkled upon a burning hot

<sup>1</sup> It may even happen, in exceptional cases, that the transposition of these elements is effected in such a way that the body does not die, appears without leaving any perceptible trace. Instead of being left behind by the being in the normal way, it passes over to its activity after into the state or into the unmanifested state, so that properly speaking there is no death; in this connection, we have already noticed the official examples of *Yogis*, *Monks* and *Flies*.

<sup>2</sup> The principal modes of quantity are expressly named in the following *Bhāṭya* formula: "Then last disposed all things in weight, number and measure" (*Prakṛti* XI, 41): the *Mass*, *Form*, & *Figure* (counted, weighed, divided) of *Rebhāṇa*'s union (*Prakṛti* V, 2) in all correspondents with the word in this order (except that the first two terms are inverted).

<sup>3</sup> *Prakṛti* I (General); *Prakṛti* VI, Verse 2; *Manu* II (Special), *Manu* III, *Manu* V, Verse 1; *Brahma-Sūtra*, *Adhyāya* IV, *Śloka* 1, Verse 2 to 10.

## DIFFERENCES IN POSTHUMOUS CONDITIONS

ness. This water is in fact "transformed" on contact with the stone, at least in the relative sense that it has lost its visible form (though not all form, since it clearly continues to belong to the corporeal order), without however its being possible to say on that account that it has been absorbed by the stone, since, actually, it has evaporated into the atmosphere, where it remains in a state imperceptible to sight.<sup>1</sup> Similarly, the being is in no wise "absorbed" on obtaining "Deliverance," although it may seem so from the point of view of manifestation, whence the "transformation" appears as a "destruction"; viewed from the standpoint of absolute reality, which alone remains for it, the being is on the contrary diffused beyond all limits, if one may use such an expression (which exactly translates the symbolism of steam from water spreading itself indefinitely through the atmosphere), since it has effectively realized the *faience* of its possibilities.

<sup>1</sup> Commentary of Ranganatha on the *Brhadaranyaka*.

<sup>2</sup> This is why *Shiva*, according to the common interpretation, is looked upon as the "destroyer," plotted in reality as in the "transformation."

## CHAPTER XX

### THE CORDON ARCTIC AND THE "SOLAR RAY"

We must now return to the examination of what happens to the being who, not being "delivered" at the precise moment of death, has to pass through a series of degrees, represented symbolically as the stages of a journey and forming so many intermediate but not conclusive states which it is necessary to traverse before reaching the final goal. It should be remarked, moreover, that all these states, being still relative and conditioned, have no common measure with that state which alone is absolute and unconditioned; therefore no matter how exalted certain of them may be when compared with the bodily state, it would still seem that by obtaining them the being is no nearer to its final objective, which is "Deliverance"; and the whole of manifestation being strictly nil in comparison with the Infinite, it is evident that the differences between the states which go to make up manifestation must likewise be nil in its presence, however considerable they may be in themselves; this holds good so long as the various conditioned states, which those differences separate one from another, are alone taken into account. However, it is none the less true that the passage to certain higher states constitutes as it were an advance towards "Deliverance," but in that case it is gradual (*dhava-mukhi*), and may be compared to the use of certain appropriate means, such as those of *Hatha-Yoga*, which are effective as a preparation, although there is certainly no possible comparison between those contingent states and the "Union" which it is intended to realize by

## THE CORDON ARTERY

using them as "supports."<sup>1</sup> But it must be clearly understood that "Deliverance," when realized, will always imply a discontinuity in relation to the state in which the being who obtains it finds himself and that, no matter what that state may be, this discontinuity will be of exactly the same order, since in all cases, between the state of the "undelivered" and that of the "delivered" being, there is no relationship such as exists between different conditioned states. The same is true even for states which are so far superior to the human state that, looked upon from the point of view of the latter, they might be taken for the goal towards which the being must ultimately tend, and this illusion is possible even with regard to states which are actually only modalities of the human state, although widely separated in every respect from the corporeal modality. It has seemed advisable to draw attention to this point in order to prevent any misunderstanding or erroneous interpretation, before continuing our exposition of the posthumous modifications which the human being can undergo.

"The 'living soul' (*l'âme*), with the vital faculties reabsorbed into it (and remaining there as possibilities, as has already been explained), having withdrawn into its own dwelling place (the centre of the individuality,

<sup>1</sup> An analogy might be drawn between what we have said here and what could likewise be said from the point of view of Catholic theology concerning the sacraments: in the latter also, the outward forms are properly-speaking "supports," and these ultimately transitory states produce a result which is of quite a different order from their own. It is by reason of its very nature and of the conditions governing it that the human individual requires such "supports" as a starting-point for a realization that extends far beyond them; and the disproportion between the means and the end corresponds to no more than the disproportion that exists between the individual materialized on the basis for that realization, and the unconstrained state that is its goal.

We cannot develop here a general theory concerning the efficacy of rites: we will confine ourselves to saying by way of indicating the essential principle, that everything that is contingent is so far as it is a manifestation, insofar as it is by a question of purely negative determinational causes to be so when viewed as a permanent and ineliminable possibility: everything that implies a positive difference must therefore be rediscovered in the Unmanifested, and it is this which allows of a transposition of the individual into the Universal by the suggestion of the limiting (therefore negative) conditions which are inherent in all manifestation.

## THE CORONAL ARTERY

described symbolically as the heart, as we saw at the beginning, wherein it dwells by reason of its being, in essence and independently of its conditions of manifestation, really identical with Parabrahm, from which it is separated only in an illusory manner), the apex (that is to say the most elevated portion) of this subtle organ (pictured as an eight-petalled lotus) shines<sup>1</sup> and illuminates the passage through which the soul must pass (to attain the various states about to be described), namely, the crown of the head, if the individual is a Sage (*videha*), and another region of the organism (corresponding physiologically to the solar plexus)<sup>2</sup> if he is ignorant (*vidha*).<sup>3</sup> A hundred and one arteries (*raśi*, *Ekavāsa* subtle and luminous)<sup>4</sup> issue from the vital centre (as the spokes of a wheel issue from its hub), and one of these (subtle) arteries passes through the crown of the head (the region considered to correspond to the higher states of the being, in so far as their possibilities of communication with the human individual are concerned, as was seen in the description of the members of *Pañcābhaya*); it is called *śarīraśat*.<sup>5</sup> Besides this *śat*, which occupies a central position, there

<sup>1</sup> Clearly this is another of those words which must be understood symbolically, since there is no question here of sensible fire, but rather of a manifestation of the Intuition Light.

<sup>2</sup> The nerve plexuses, as, to the sure extent, their counterparts in the subtle form (as long as the latter is linked to the bodily form) are symbolically described as " *śukla*," " *śuklaśat*" or again as " *śarīraśat*" (*śarīraśat* or *śarīraśat*). As for the crown of the head, it plays an important part also in the Bhakti traditions concerning the posthumous condition of the human being; and it would doubtless be possible to find elsewhere questions depending on considerations of a similar order (the doctrine of Catholic priests, for example, although in some cases the deeper meaning may have been forgotten).

<sup>3</sup> *śarīraśat*, *śarīraśat*, *śarīraśat*, *śarīraśat*, *śarīraśat*, *śarīraśat*, *śarīraśat*, *śarīraśat*, *śarīraśat*, *śarīraśat*.

<sup>4</sup> The author reminds the reader that here we are not concerned with the bodily arteries of the blood stream, any more than with passages containing dry air that we breathe; it is necessary quite obvious that, in the corporeal order, there cannot be any that passing through the crown of the head, since no opening exists in that region of the organism. On the other hand, it should be observed that although the passage withdrawal of *śarīraśat* implies that the bodily form has already been abandoned, all relations between this and the subtle form has not yet been broken off in the phase we are now examining, since in describing the latter it is still possible to speak of the various subtle organs according to the correspondence which held good during physiological life.

<sup>5</sup> *śarīraśat*, *śarīraśat*, *śarīraśat*, *śarīraśat*, *śarīraśat*, *śarīraśat*, *śarīraśat*, *śarīraśat*, *śarīraśat*, *śarīraśat*.

## THE CORONAL ARTERY

are two others which play a particularly important part (notably as regards the correspondence in the subtle order with respiration, and consequently in the practices of *Hatha-Yoga*): the one, channelled on its right, is called *pingalā*; the other, on its left, is called *idā*. It is said furthermore that *pingalā* corresponds to the sun and *idā* to the moon; now we have seen above that the sun and the moon are described as the two eyes of *Vishvadevas*; these then are related respectively to the two *śaktis* in question, while *anāhata*, being in the centre, is related to the 'third eye,' that is to say to the frontal eye of *Sahasrā*; but we can only point out these connections in passing, since they lie outside our present subject.

"By this passage (acknowledged and the crown of the head where it finishes), as a result of knowledge acquired and of consciousness of the meditated path (consciousness belonging essentially to an extra-temporal order, since, even when viewed in the human state, it is a reflection of higher states),<sup>1</sup> the soul of the Sage, endowed (by virtue of the

<sup>1</sup> In the aspect of this symbolism which refers to the temporal universe, the Sun and the right eye correspond to the future, the Moon and the left eye to the past; the frontal eye corresponds to the present which, from the point of view of the meditated, is but an imperceptible instant, comparable to the geometrical point without dimensions in the spatial order; that is why a single look from this third eye destroys all manifestation (which is expressed symbolically by saying that it reflects everything in colour, and that it also why it is not represented by any bodily organ); but when one rises above this contingent point of view, the instant is seen to contain all reality (just as the point carries within itself all the possibilities of colour, and when succession is transcended into simultaneity, all things which, in the "spatial present," so that the apparent distinction is truly a "distinction"). This symbolism is identical with that of Jesus Christ of the Gospels, who had two faces, the one turned towards the past and the other towards the future, but whose real face, the one that goes on for the present, is neither of the two that can be seen.

It should also be pointed out that the principal *śaktis*, by virtue of the same correspondence we have just mentioned, have a special connection with what might be called, in Western language, "human slavery," whereby the *śaktis* in question is represented in the Hinduic manner: this slavery, apart from the different terminology employed, closely resembles *Hatha-Yoga*.

<sup>2</sup> Therefore it is a grave error to speak here of "renunciation" as Colletreux has done in the essays we mentioned, previously; renunciation, which is conditioned by time in the strictly sense of the word, is a faculty related to corporeal existence alone, and does not extend beyond the limits of this particular and restricted mode of human individuality: it is therefore numbered among those psychic elements we mentioned above, which are dissipated in a direct consequence of bodily death.



## THE CORONAL ARTERY

psychical regeneration which has made of him a man  
'since born,' *dupé*? with the spiritual Grace (*Grâce*)  
of Brahme, which resides in this vital centre (relatively  
to the human individual concerned), escapes (from itself  
of every link with the bodily condition which may still  
exist) and enters a solar ray (that is to say, symbolically,  
an emanation from the spiritual Sun, which is Brahme  
itself, this time considered universally: this solar ray  
is nothing else than a particularisation, relatively to the  
being in question, or, if it be preferred, a 'polarisation'  
of the supra-individual principle *Buddhi* or *Madat*, by  
which the multiple manifested states of the being are  
linked to one another and placed in communication with  
*Atmā*, the transcendent Personality, which is identical  
with the spiritual Sun itself): it is along this route,  
(described as the path of the 'solar ray') that it travels  
by night or by day, in winter or in summer? The contact  
of a ray of the (spiritual) Sun with the individual is constant,  
so long as the body lasts (as a living organism and vehicle  
of the manifested being): the rays of the (intelligible)

<sup>1</sup> The interruption of a "second link," as we have already pointed out elsewhere, is one of those which are common to all traditional doctrines: in Christianity, in particular, psychic regeneration is very clearly represented by baptism. Cp. this passage from the Gospel: "Might a man be born again, he must not be born of flesh. . . . Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. . . . Marvel not that I said unto thee, ye must be born again." (St. John iii. 3 to 5). Water is looked upon by many traditions as the original medium of life, by reason of its spiritual, as we explained earlier on, according to which it stands for *Atmā-Prakriti* in a higher sense, by transposition, water is Universal Purity itself, wherever it is "born of water," baptises a "son of the Virgin," and therefore an adopted brother of Christ and His co-heir of the "Kingdom of God." On the other hand it may realize that the "spirit" in the text just quoted is the *Arbhu* *Prakriti* (here associated with water as a supplementary principle), as in the opening passage of Genesis and if it be remembered that Christ also dwelt in it, we have the idea of purification by the elements, such as it is to be met with in all religions as well as religions etc., and moreover, initiation itself is always looked upon as a "second birth," symbolically as long as it is understood in a supra-sensual spiritual terminology, but effectively when it is considered in a genuine manner as one duly qualified to receive it.

<sup>2</sup> *Chandogya Upanishad*, Prapancha 8, Khanda 8, Verse 3.

<sup>3</sup> This, apart from any other consideration, should be sufficient to show that there is no question here of a ray of the Sun in the physical sense (for in that case uninterrupted contact would obviously be impossible) and that the reference can only be to the Sun in a symbolic sense. The ray which is connected with the coronal artery is also called *rainbow*.

## THE CORONAL ARTERY

Light, emitted from this Sun, reach this (subtle) artery, and, reciprocally (in reflected mode), extend from the artery to the Sun (as an indefinite prolongation by means of which communication, either virtual or effective, is established between the individuality and the Universal).<sup>19</sup>

Everything that has just been said is completely independent of temporal circumstances and of all other similar contingencies which accompany death; that is not to say, however, that these circumstances are always devoid of any influence upon the posthumous condition of the being; but they have only to be considered in certain cases, which moreover we can not indicate here without further development. "The preference for summer, as an example of which the case of Rādhāra is cited, who waited for the return of this favourable season for his death, does not concern the Sage who, in the contemplation of Brahman, has accomplished the rite (relative to 'incarnation'?) as prescribed by the *Yāgy*, and who has consequently acquired (at least virtually) the perfection of Divine Knowledge<sup>20</sup>; but it concerns those who have followed the observances taught by the *Sādhya* or the *Yoga-Sādhya*, in accordance with which the time of day and the season of the year are not matters of indifference, but have (for the liberation of the being leaving the bodily state after a preparation carried out in conformity with the methods referred to) an effective action as elements inherent in the rite (in which they

<sup>19</sup> Cf. *Chandogya Upanishad*, Prapancha 4, Khanda 1, shloka 1.

<sup>20</sup> The word "incarnation" of case 1 has must be understood as referring essentially to an equipping of the being towards the Universal with the object of obtaining an inward illumination, whatever may be the outward means, such as gestures (mudras), words or spiritual sounds (mantras), symbolic figures (yantras) and so on, that can be employed as primary supports of the inward act, and which have as their effect the production of the same vibrations causing a reproduction throughout the individual series of states of the being. Such "incarnation" has nothing whatever to do with the ritual practices to which the same name is sometimes attached in the West, nor with a religious act such as prayer: all the methods in question are related exclusively to the realm of metaphysical realization.

<sup>21</sup> We say virtually, because if this perfected state affects "Deliverance," would be that way but already have been obtained. Knowledge can be eternally perfect, even though the corresponding realization has as yet only been partially accomplished.

## THE CORONAL ARTERY

intermediate conditions upon which the effects to be obtained depend).<sup>17</sup> It goes without saying that, in the latter case, the restriction referred to only applies to beings which have stopped short at the attainment of degrees of realization corresponding to extensions of the human individuality; for one who has effectively transcended the limits of individuality, the nature of the means employed at the starting point of realization could have no influence of any kind on his subsequent condition.

<sup>17</sup> *Ashtang-Hridaya*, Sūtrāṅga IV, Pāda 2, śloka 17 to 21.

## CHAPTER XXI

### THE "DIVINE JOURNEY" OF THE BRHMA • ON THE PATH OF LIBERATION

THE remainder of the symbolical journey to be carried out during the process of gradual liberation, starting from the end of the coronal artery (*ashlawad*) and proceeding, in constant communication with a ray of the spiritual Sun, up to the final destination of the being, is effected by following the way marked by the path of this ray and retracing it (according to its reflected direction) back to its source, which is identical with that very destination itself. When we remember, however, that a description of this sort can apply to the posthumous states to be passed through successively both by those beings who obtain "Deliverance" on leaving the human state and also by those who, after the redescription of the human individuality, will be required on the contrary to pass into other states of individual manifestation, it will be evident that there must be two different itineraries corresponding to these two different cases; it is said, in fact, that the former follow the "Path of the Gods" (*deva-gata*), whilst the latter follow the "Path of the ascetics" (*pita-gata*). These two symbolical itineraries are summarized in the following passage from the *Bhagavad-Gita*: "At what time those who tend towards Union (without having effectually realized it) quit manifested existence, either never to return or destined to return to it, I will teach thee, O Bhārata. Fire, light, day-dawn, waning moon, the half year when the sun ascends towards the north, it is under these luminous signs that those go to Brahma who know Brahma. Smoke, night, waning moon, the half year when the sun descends towards the south, it is under these shadowy signs that they pass to the

## THE "DIVINE JOURNEY"

Sphere of the Moon (literally "attain the lunar light") those who later will return (to fresh states of manifestation). These are the two permanent Paths of the manifested world (*lokal*), the one bright, the other dim; by the one they go to return no more (from the unmanifested to the manifested); by the other they go to return again (into manifestation).<sup>1</sup>

The same symbolism is expounded in greater detail in various passages of the *Pañc*. To deal first with the *para-via*, we will confine ourselves to remarking that it does not lead beyond the Sphere of the Moon; it follows that on that path the being is not set free from form, that is to say from the individual condition understood in its most general sense, since, as we have already remarked, it is precisely form which defines individuality as such.<sup>2</sup> According to certain parallels which we have pointed out before, this Sphere of the Moon represents the "cosmic memory"; it is on this account that it is the appointed abode of the *Pitrs*, that is to say of the beings belonging to the preceding cycle, who are regarded as the generators of the actual cycle, owing to that causal sequence of which the succession of cycles is but the symbol; this is the origin of the term *para-via*, while *para-via* naturally indicates the Path leading to the higher states of the being, towards assimilation therefore with the very essence of the intelligible Light. It is in the Sphere of the Moon that forms which have completed the full course of their development are dissolved; and it is there also that are preserved the germs of forms as yet undeveloped, since in the case of forms as of everything else, the starting point and the finishing point are necessarily to be found in the same order of existence. For a further development of this subject it

<sup>1</sup> *Adhyatma-kāṇḍ*, VIII, 12 to 26.

<sup>2</sup> On the *para-via*, see *Āśaśaṅga* *Opuscule*, *Pratyakha V*, *Khanda* 12, stanzas 1 to 7; *Archa*-*Adhyatma-kāṇḍ*, *Atyāśa* VI, *Samant* 1, stanza 14.

<sup>3</sup> It is for this reason that it is sometimes said symbolically, even in the West, that everything that has been lost on this earth is recovered there (*Ex Oriente, felicitas Parvati*).

## THE "DIVINE JOURNEY"

would be necessary to deal explicitly with the theory of cycles; here however it is sufficient to recall that each cycle being in reality a state of existence, the old form left off by a being not yet set free from individuality and the new form which it puts on necessarily belong to two different states (the passage from the one to the other taking place in the Sphere of the Moon, where the point common to both cycles is situated), since no being of any kind can pass through the same state twice, as we have explained elsewhere when pointing out the inaptitude of the "reincarnationist" theories invented by certain modern Westerners.<sup>1</sup>

We shall dwell at rather greater length upon the *divine-jour* which is concerned with the effective identification of the centre of the individuality,<sup>2</sup> where all the faculties have previously been reabsorbed into the "living soul" (*Âme vivante*), with the very centre of the entire being, dwelling place of the Universal *Divine*. We must again point out that the process in question only applies therefore in the case where that identification has not been realized during earthly life nor at the moment of death: once it has been achieved there is in fact no longer any "living soul" distinct from the Self, since the being is from that moment quite of the individual condition; that distinction, which never existed save in illusory mode (the illusion being inherent in the condition itself), ceases for the being from the moment it attains absolute reality; the individuality disappears together with all limiting and contingent determinations,

<sup>1</sup> All that we have just said can also be related to the gradation of *Jour*: the Luminiferous determines the repetition of the higher post-individual states from the lower (individual) state; hence the double part played by the Moon as *Jour* and *Soir*, the Station of the Virgin in the Catholic liturgy) and *Jour* *Suprême*, a distinction corresponding to that between the *arctomé* and the *perimé*. *Jour* or *Mois* is none other than the female form of *Jour*; and furthermore, since it derives from the same verbal root *L* "to go" (Latto etc.), upon certain writers, there is particular, still constant to denote the fact of the same *Jour* itself.

<sup>2</sup> It must be clearly borne in mind that this reference is to the category individuality, and not to individuality reduced to its corporeal modeling alone: moreover the latter no longer counts for the being in question, which is in the posthumous state after life under consideration here.

## THE "DIVINE JOURNEY"

and the Personality alone remains in its fulness, containing all its possibilities in their permanent, unmanifested state principally within itself.

According to the Vedic symbolism, as found in various texts of the *Upanishads*,<sup>1</sup> the being which follows the *devayajna*, after having left the Earth (*Bhū*), that is to say the corporal world or the sphere of gross manifestation, is first conducted to the light (*anāhī*), by which is meant here the Realm of Fire (*Tyāh*), the Ruler of which is *Agni*, also called *Prakṛatman* in a special signification of that name. It must be carefully noticed, moreover, that when we meet with the names of elements in the enumeration of these successive stages, this can only be in a symbolical sense, since all the *ātman*s properly belong to the corporal world, which is here represented in its entirety by the Earth (which, as element, is *Prithivī*); in reality then, the reference is to different modalities of the subtle state. From the Realm of Fire the being is led to the different kingdoms of the rulers (*devatā*), deities or distributors of the day, of the bright half of the lunation (waxing period or first half of the lunar month),<sup>2</sup> of the six months when the sun is climbing northwards and finally of the year, all of which is to be taken as referring to the correspondences of these divisions of time (the "moments" of which the *Bhagavad-Gītā* speaks) analogically transposed into the extra-corporal prolongations of the human state, and not as referring to these divisions themselves, which are literally applicable to the corporal state only.<sup>3</sup> Thence it

<sup>1</sup> *Chāndogya Upanishad*, Prapāṭhaka IV, Māṇḍala 12, śloka 1 and 2, and *Prapāṭhaka V*, Māṇḍala 12, śloka 1 and 2; *Kaṭhaka Upanishad*, Adhyāya 1, śloka 1; *Isaṁsa-Upanishad*, *Upanishad*, Adhyāya V, Māṇḍala 12, śloka 1 and Adhyāya VI, Māṇḍala 1, śloka 12.

<sup>2</sup> This waxing period of lunation is called *parva-pakṣa* "the first part," and the waning period is called *śukla-pakṣa* "the last part" of the month. These expressions *parva-pakṣa* and *śukla-pakṣa* are also used in another connection with a totally different meaning: in an argument they refer respectively to an objection and to its refutation.

<sup>3</sup> It must be interesting to establish the correspondence of this symbolical description with similar descriptions given by other traditional religions (for, for example the Book of the Dead of the Ancient Egyptians and the *Plato Kybalis* of the Alexandria Gnostics). But this would take us too far afield. In the Hindu tradition, *Gaṇita*, representing Knowledge, is at

## THE "DIVINE JOURNEY"

passes to the Realm of Air (*Vāta*), the Ruler of which (called by the same name) directs it towards the Sphere of the Sun (*Sūrya* or *Jyotiḥ*), and emerges from the upper limit of his kingdom through a passage flanked to the nave of a chariot wheel, that is to say to a fixed axis around which the rotation or mutation of all contingent things takes place (it should not be forgotten that *Vāta* is essentially the "moving" principle), a mutation from which the being will henceforth escape.<sup>1</sup> It passes next into the Sphere of the Moon (*Candra* or *Jvara*), where however it does not remain like those following the *pīṭi-pāṭa*, but whence it issues to the region of the lightning (*vaiśvānara*),<sup>2</sup> above which is the Realm of Water (*Āpa*), the Ruler of which is *Varuṇa*<sup>3</sup> (as, analogically, the lightning flashes beneath the rain-clouds). The reference here is to the higher or celestial Waters, representing the totality of formless possibilities,<sup>4</sup> as opposed to the lower Waters, which represent the totality of formal possibilities; there

the same idea known as the "Land of desire": its connection, in its relationship with the temporal divisions we have just been discussing, would give rise to developments of the greatest interest and also to most instructive comparisons with some ancient Western traditions; all these questions, which can find no place here, can perhaps be taken up again on another occasion.

<sup>1</sup> To use the language of the Greek philosophers, we might say that it will have emerged from "generation" (*genesis*) and "corruption" (*apollis*), terms that are synonymous with "birth" and "death" where these words are made to apply to all the stages of individual manifestation; and from what has been said respecting the Lower Sphere and its significance, we can also understand what these philosophers, and Aristotle in particular, meant when they thought that the universal world above is subject to "generation" and "corruption": this universal world, in fact, really represents the "course of forms" of the four Material Elements; as for the *Āpānā*, representing the *Ākāśa* above, they are necessarily incorruptible, that is to say there is no longer any dissolution or disintegration possible for the being which has attained to these states.

<sup>2</sup> This word *vaiśvānara* also comes from the root *vā*, for reason of the connection between light and sight: in its form it is very close to *vaid*. The Rush of lightning illumines the darkness; the latter is the symbol of ignorance (*avidyā*) while knowledge is an *āśa*—"illumination".

<sup>3</sup> It may be noted, in passing, that this name is plainly the same as the Greek *Okeanos*, although some philologists, but in very obvious error, have even doubt on this identity: *Varuṇa*, called *Okeanos*, is indeed exactly the same thing as the "Upper Waters"—spoken of in *Śruti*—which we meet with again here in the Hindu traditions.

<sup>4</sup> The *Ākāśa* is the material principle, which also symbolises these formless possibilities: they correspond to the *Āpān* of the Modern pantheists; and this pantheist (*akāśa*) is the proper equivalent of the Hindu *Śaiva*.



## THE "DIVINE JOURNEY"

can be no further concern with the latter when once the being has transcended the Sphere of the Moon, since, as we remarked above, that is the cosmic region where the genesis of the whole of formal manifestation are elaborated. Lastly, the remainder of the journey is carried out through the intermediate luminous region (*Aetherika*, which has been mentioned already, though with a somewhat different application, in the description of the seven members of *Paśādhaturā*), which is the Realm of Indra\* occupied by Ether (*Ākāśa*, here representing the primordial state of undifferentiated equilibrium), up to the spiritual Centre where *Prajāpati*, "Lord of produced beings," resides, who, as has already been pointed out, is the principal manifestation and direct expression of *Brahma* itself in relation to the whole cycle or degree of existence to which the human state belongs. It is still necessary to take this state into account, although in principle only, since it is the one from which the being set forth; for even though it has been set free from form and individuality, it will retain certain ties with that state so long as it has not attained the absolutely unconditioned state, that is to say so long as "Deliverance" is not fully actualized for it.

In the various texts where the "divine journey" is described, certain variations are to be met with affecting the number and the order of enumeration of the intermediate stations, but they are of slight importance and more apparent than real; the foregoing exposition however is the result of a general comparison of these texts and can

\* In this context, we said that it is the realm in which humanity is borned, because, in the scheme of the "three worlds," this realm corresponds to the basis of whole manifestation, stretching from Earth to the Heavens; here, on the contrary, the intermediate region in question is situated beyond the Luminous Sphere, therefore in the heavens, and it is identical with *Sūrya*, if one now understands by that word not the Heavens or higher states as a whole, but only their less elevated portion. It will again be noticed, in this context too, how a knowledge of certain characteristics relationships makes it possible to apply and use the same symbols at different levels.

\* *Indra*, whose name means "powerful," is also known as the Ruler of Heaven, as can be explained by the identification indicated in the foregoing text. This Heaven is a higher state, but not a final one, and although luminous, is still conditioned.

## THE "DIVINE JOURNEY"

thus be regarded as a faithful expression of the traditional doctrine upon this question.<sup>1</sup> Besides, it is not our intention to embark upon a more detailed explanation of all this symbolism which will be, on the whole, clear enough as it stands to anyone who has some little familiarity with Oriental conceptions (we might even say with traditional conceptions in general) and their usual modes of expression; moreover its interpretation will be facilitated by all the illustrations we have already given, among which a considerable number of those analogical transpositions will have been met with, such as form the basis of all symbolism.<sup>2</sup> There is one point however which must be emphasised once again, even at the risk of repetition, because it is absolutely essential for the understanding of these notions. It must be clearly understood that when mention is made, for example, of the Spheres of the Sun and of the Moon, it is never the sun and the moon as visible stars, belonging purely to the corporeal realm, that are referred to, but rather the universal principles which these stars represent after their Own fashion in the sensible world, including in certain cases the manifestations of these principles in different orders, in virtue of the analogical correspondences which interconnect all the states of the being.<sup>3</sup> Indeed the different Worlds (*Lahar*),

<sup>1</sup> For this description of the various phases of the *descent*, see *Enchiridion Soteriæ*, *collyria* 1<sup>re</sup>, *Plata* 2, *collyria* 1 to 6.

<sup>2</sup> We will take this opportunity to apologise for having so multiplied the *Enchiridion* and for having offered itself to nobody more than to a crowd; in dealing with interpretation of the Word here referred to, and also when establishing correspondences with other doctrines, this method proved necessary in order to avoid breaking the thread of our exposition by too many digressions.

<sup>3</sup> Natural phenomena in general, and especially astronomical phenomena, are never looked upon by the traditional doctrine otherwise than as a simple means of expression, whereby they symbolise certain truths of a higher order; and if they do in fact symbolise such truths, it is because their laws are fundamentally nothing but the expression of those very truths in a particular domain, a sort of translation of the corresponding principles, naturally adapted to the special conditions of the corporeal and visible state. It can therefore be seen how (201) is the effect of those who imagine they have discovered "astronomy" in these doctrines, or who believe that the doctrine in question was only intended to describe and explain phenomena just as a "profane" science might do, through its different laws; this is really to reverse the true relationship, by taking the symbol itself for what is represented, the sign for the thing or the idea signified.

## THE "DIVINE JOURNEY"

planetary Spheres and elementary Realms which are symbolically described as so many regimes (only symbolically however, since the being who journeys through them is no longer subject to space), are in reality but different states.<sup>1</sup> This spatial symbolism (like the temporal symbolism which so often serves to express the theory of cycles) is natural enough and is sufficiently general as to be unlikely to confuse any save those who are incapable of understanding anything but the most grossly literal meaning; such people will never realize the workings of a symbol, because their conceptions are invariably limited to existence on this earth and to the corporeal world, within which, by the most naive of illusions, they wish to imprison the whole of reality.

The effective possession of these states can be obtained through identification with the principles which are described as their respective Rulers, and this identification operates in every case through knowledge, on condition that such knowledge is not merely theoretical; theory should only be looked upon as a preparation, which is however indispensable, for the corresponding realization. But, as regards each of these principles taken in itself and separately, the results of that identification do not extend beyond its particular domain, so that the obtaining of such states, which are still conditioned states, only constitutes a preliminary stage, a kind of approach (in the sense that we have already explained and with the restrictions which should be applied to such a manner of speaking) towards the "Supreme Identity," the ultimate goal attainable by the being in its complete and total universalisation; moreover the realization of this Identity, for those who have first of all to pass by the

<sup>1</sup> The Spanish word, *estado* is identical with the Latin term, "status" : it is worth noting that in the Catholic doctrine, Heaven, Purgatory and Hell are likewise described as "places," being in that case also taken symbolically to represent states, but there is never any question of their conditioned nature being obtained in space, even in the most literal interpretation of the doctrine : such a misconception could only have arisen in the "over-spiritualized" thought that has made their appearance in the modern West.

## THE "DIVINE JOURNEY"

*deva-vidya*, may be deferred until the *pradyot*, as already stated, the transition from each stage to the next only becoming possible for the being who has obtained the corresponding degree of effective knowledge.<sup>1</sup>

Thus, in the case we are at present discussing, which is that of *brahma-mukti*, the being may remain in the cosmic order until the *pradyot* without having attained effective possession of the transcendent states in which true metaphysical realization properly consists; but thenceforth, and from the very fact that he has passed beyond the Sphere of the Moon (that is to say emerged from the "curtain of forms"), he will none the less have obtained that "virtual immortality," which we defined previously. It is for this reason that the spiritual Centre referred to above is still only the centre of a particular state or of a certain degree of existence, that to which the being, as a human being, belonged and to which it continues to belong in a certain manner, because its total universalisation in supra-individual mode is not actually accomplished; and this is also the reason for saying that in such a condition the bonds of individuality are not yet completely vanquished. It is at this point precisely that conceptions which may properly be called religious stop short: as these conceptions always refer to extensions of the human individuality, the states to which they give access must necessarily preserve some connection with the manifested world, even when they reach beyond it; they are therefore not the same as those transcendent states to which there is no other means of access except pure metaphysical knowledge. This remark is especially applicable to the "mystical states"; and, as regards the posthumous states, there is precisely the same difference between "immortality" or "salvation," understood in the religious sense (the only sense normally taken into account in the West), and

<sup>1</sup>It is important to observe here that it is by the immediate realization of the "Supreme Identity" that the *brahman* have always attained their spiritual aims exclusively, whereas the *Yogis* have for centuries pursued the study of the stages corresponding to the various stages of the discipline as well as of the *pratyakha*.

## THE "DIVINE JOURNEY"

"Deliverance," as there is between mystical realization and metaphysical realization accomplished during earthly life. In the strictest sense, therefore, one can here only speak of "virtual immortality" and, as its final term, "reintegration in passive mode." Actually this last expression lies outside the religious viewpoint, as commonly understood, and yet it is through it alone that the relative sense in which religion uses the word "immortality" is justified and that a kind of link or transition can be established between it and the absolute and metaphysical sense in which the same term is understood by Orientalists. All this moreover does not prevent us from admitting that religious conceptions are capable of a transposition by means of which they receive a higher and deeper meaning, for the reason that this meaning is also present in the sacred Scriptures upon which they are based; but by such a transposition they lose their specifically religious character, because this character is bound up with certain limitations, outside of which one has entered the purely metaphysical order. On the other hand a traditional doctrine such as the Hindu doctrine, which does not place itself at the point of view of the Western religions, does none the less recognize the existence of the states which are more particularly envisaged by those religions, and it must needs be so seeing that those states effectively constitute possibilities of the Being; but such a doctrine cannot attribute to them an importance equal to that assigned to them by those doctrines which go so far (the perspective, if one may so put it, shoring with the point of view) for going as it does beyond them, it is able to situate them in their exact place in the total hierarchy.

Thus, when it is said that the final goal of the "divine journey" is the World of Brahme (Brahma-Loka), it is not the Supreme Brahme which is intended, not immediately at all events, but only its determination as Brahme, who is Brahme "qualified" (*saguna*) and, as such, considered as the "effect of the productive" Will (*Shakti*) of the

## THE "DIVINE JOURNEY"

Supreme Principle" (*Kārya-Brahma*).<sup>1</sup> When *Brahma* is mentioned in this case He must be regarded in the first place as identical with *Hiranyagarbha*, principle of subtle manifestation and thus of the whole domain of human existence in its integrity; and we have in fact previously remarked that the being which has attained "virtual immortality" sheds itself so to speak "incorporated" by assimilation into *Hiranyagarbha*; and this state, in which it may remain until the end of the cycle (*Brahma* existing as *Hiranyagarbha* for that cycle only), is what is most usually meant by the *Brahma-Loka*.<sup>2</sup> However, just as the centre of each state of a being contains the possibility of identification with the centre of the total being, so the cosmic centre where *Hiranyagarbha* dwells is identified virtually with the centre of all the worlds<sup>3</sup>: that is to say that for the being who has passed beyond a certain degree of knowledge *Hiranyagarbha* appears as identical with a higher aspect of the "Non-Supreme"<sup>4</sup> which is *Itimera* or Universal Being, first principle of the whole of manifestation. At this stage the being is no longer in the subtle state, not even in

<sup>1</sup> The word *Atma*, "effect," is derived from the root *ad* "to be made," with the addition of the suffix *ya* to mark an accomplishment in the future:

"That which is to be made" for to be still more exact: "That which is going to be made," since *ya* is a modification of the root *ad* "to be made"; this form therefore implies a certain action of "becoming," which necessarily presupposes that whatever it applies to is only to be considered as inherent to manifestation. Concerning the root *ad* we will point out that it is identical with that of the Latin *creare*, which proves that the latter word, in its original sense, simply meant "making": the idea of creating as understood nowadays (and Jewish origin, and only attached later to the word when the Latin language came to be employed for the expression of Jewish Christian conceptions).

<sup>2</sup> It is this which is the sacred equivalent of the "Wigners" or "Paradise" of the Wigners religion; in which, in this case, we may also include *Itimera*: when a number of *Itimera* are considered, which are then represented by planetary correspondences, they should be understood as denoting all the states superior to the Lunar Sphere (which is itself sometimes treated as so the "first Heaven," under its aspect of *Itimera* itself), up to and including the *Prakrit-Loka*.

<sup>3</sup> Here again we are applying the fundamental analogy between the "microcosm" and the "macrocosm."

<sup>4</sup> This identification of one aspect with another higher aspect and so on through different degrees, up to the Supreme Principle, is after all, but the "standing of so many "impulsive" illusions, which certain initiations represent as a series of veils that drop away in succession.

## THE "DIVINE JOURNEY"

the purely principal sense, but is in the unmanifested; it retains a certain connection however with the order of universal manifestation, of which *Iskware* is properly the principle; but it is no longer attached by any special links to the human state and to the particular cycle of which that state forms a part. This stage corresponds to the condition of *Pratya*, and it is the being who does not proceed beyond this condition who is described as united with *Iskware*, even at the time of the *pratyga*, in the manner of deep sleep only; the return thence to another cycle of manifestation is still possible; but, since the being is set free from individuality (as distinct from what occurs to one following the *pari-pada*), that cycle can only be a formless and supra-individual state.<sup>1</sup> Finally, in the case where "Deliverance" is about to be obtained directly from the human state, still more is implied over and above what has just been described and in such a case the true goal is no longer Universal Being but the Supreme *Iskware* itself, that is to say "unqualified" (absolute) *Iskware* in its total latitudes, comprising both Being (or the possibility of manifestation) and Non-Being (or the possibility of non-manifestation), principle of the one and of the other, beyond them both therefore,<sup>2</sup> while also at the same time containing them both, in accordance with the teaching that we have already expounded on the subject of the unconditioned state of *doud*, which is precisely what is

<sup>1</sup> Symbolically, it is said that such a being has passed from the condition of a man to that of a *doud* (or whom might be termed an "aspirant" state in Western language): on the contrary, at the end of the *pari-pada* there is a return to the "world of men" (*delivance-ment*), that is to say to an individual condition, as described by analogy with the human state, although it must of course be different, since the being can never return to a state through which it has already passed.

<sup>2</sup> We would however remind the reader that metaphysical Non-Being, like the Universal (in so far as the being is not merely identified with the absolute principle of manifestation, which is only Being), can be understood in a total sense whereby it is identical with the Supreme Principle. It may now however, a distinction between Non-Being and Being, or between the unmanifested and the manifested even if in the latter case one goes so far as that Being can only be a purely apparent one, since metaphysically the disproportion that exists between the two terms does not permit of any real comparison between them.

## THE "DIVINE JOURNEY"

referred to in the present instance.<sup>3</sup> It is in this sense that the shade of *Brother* (or of *Dead* in this unconditioned state) is even "beyond the spiritual Sun" (which is *Dead* in its third condition, identical with *Admure*);<sup>4</sup> just as it is beyond all the spheres of the particular states of existence, individual or supra-individual; but this shade cannot be directly attained by those who have only mediated upon *Existence* through the medium of a symbol (*pratika*), each meditation (*sphera*) only having in that case a definite and limited result.<sup>5</sup>

The "Supreme Identity," therefore, is the finality of the "liberated" being, that is, of the being who is freed from the conditions of individual human existence as well as from all other particular and limiting conditions (*sphara*), which are looked upon as so many bonds.<sup>6</sup> When the

<sup>3</sup> In this connection, with the object of calling further attention to the appearance of the different conditions, we will once again quote a passage from the *Pranava* or *Shukla Brahmin-Shukla* of Mandukya 126, 126A: "The immense thought for the 'Supreme Identity' is only realized by him whose soul is vaster than the two worlds (material and idealized), as the fire above and is only as vast as the two worlds (material and idealized). Universal Being, but does not pass beyond it, it binds him not. For it is with this thought is greater than the visible world by the conditioned world, for the word 'unstable' must have by transposed analogically and are confined to its (ideal) material and the super-sensible world for this are mentioned, applying the same transposition, both values together."

<sup>4</sup> On this point the commentator, who here failed to grasp the real significance of the text through only taking it in its purely physical sense, have suggested some very strange interpretations: thus in, *Chhandogya* 12.12.1. he writes: "By its things and things the sun becomes the lot of the world, the liberated man dwells beyond the world of the lot." These lines and others the impression that it is merely a matter of changing old age and obtaining a corporal immortality such as is sought by certain contemporary French men!

<sup>5</sup> *Brother-Idem*, *Atthya*, IV, 12.12.1, 12.12.1, 12.12.1.

<sup>6</sup> To these conditions, such as *brother* and *dead*, the proper meaning of which is "dead," are applied; from the second of these two terms is derived the word *brother*, which therefore means, physiologically, one being being bound by such conditions. *Dead* is called *brother*, "for the lot of being in brother," because it is by his "transforming" action that they are "delivered." The word *brother* is often given a special meaning, to denote an animal which is a sacrifice (brother, pig or mule), the word being moreover "delivered" by the sacrifice itself, at least virtually so; but we cannot think of expressing here, even in literary fashion, a theory of sacrifice, which, taken in that sense, is essentially a doctrine calculated to establish communication with higher states, and which is far removed from French ideas of "redemption" or "expiation" and ideas of a God which, when such are only intelligible from the specifically religious point of view.



## THE "DIVINE JOURNEY"

man (or rather the being who was previously in the human state) is thus "delivered," the "Self" (*Atma*) is fully realized in its own "undivided" nature and is then, according to Anubhūti, an omniscient consciousness (having *chakshuḥ* as its attribute); the teaching of Jaimini is identical, but he specifies in addition that this consciousness manifests the divine attributes (*śakti-matṛya*) as transcendent faculties, from the fact that it is united to the Supreme Essence.<sup>1</sup> Such is the nature of complete Liberation, obtained through the fullness of Divine Knowledge; as for those whose contemplation (*Atyāsa*) has only been partial, although active (metaphysical realization remaining incomplete), or has been purely passive (as in the case of Western mystics), they enjoy certain higher states,<sup>2</sup> but without being able to arrive forthwith at perfect Union (*Yoga*), which is one and the same thing as "Deliverance."<sup>3</sup>

<sup>1</sup> Cf. *Śaṅkara-Sūtra*, Adhyāya IV, Pāda 4, śloka 3 to 7.

<sup>2</sup> The possibility of such states, which are identical with the various "Heavenly" conditions, for the being who enjoys it, is potential and permanent respectively, transcending their relative (and often fleeting) states with qualifications, although upon individual states; but the Vedāntic idea of "enjoyed" does not so accurately attach to this occasion, for the simple reason that it is the fruit, not of action but of Knowledge, never goes the notion of "enjoyed," but that of "super" of which it is the auxiliary, as an idea belonging exclusively to the moral order, which can find no place in the field of metaphysics.

<sup>3</sup> Knowledge, in this respect, is identical of two kinds, and is thus described as "superior" or "non-superior" according to whether it concerns *Para-Brahma* or *Apāra-Brahma* and leads therefore to the one or to the other.

## CHAPTER XXII

### FINAL DELIVERANCE

"**DELIVERANCE**" (*Moksha* or *Mukti*), that is to say that final liberation of the being of which we have just spoken and which is the ultimate goal towards which the being tends, differs absolutely from all states which that being may have passed through in order to reach it, since it is the attainment of the supreme and unconditioned state, whereas all the other states, no matter how exalted, are still conditioned, that is to say subject to certain limitations which define them, making them to be what they are and characterizing them as determinate states. These remarks apply to the supra-individual states as well as to the individual states, in spite of the differences in their respective conditions; and even the degree of pure Being Itself, although it is beyond all existence in the strict sense of the word, namely beyond all manifestation both formless and formal, still implies a determination, which, though primordial and principal, is none the less already a limitation. It is through Being that all things in every mode of universal Existence subsist, and Being subsists through Itself; It determines all the states of which it is the principle and is only determined by Itself; but to determine oneself is none the less to be determined and therefore limited in some respect, so that Infinity cannot be attributed to Being, which must under no circumstances be regarded as the Supreme Principle. It is here that one may observe the metaphysical incompleteness of the Western doctrine, even of those, it must be admitted, in which some degree of true metaphysic is nevertheless present: stopping short

<sup>1</sup> We are alluding only to the philosophical doctrines of antiquity and of the Middle Ages, since the points of view of modern philosophy are the very negation of metaphysic: and the above statement is a true and conspicuous example of a pseudo-metaphysical stamp-on of those in which the negation is frankly

## FINAL DELIVERANCE

at Being, they remain incomplete even theoretically (without referring to realization, which they leave out of account altogether), and, as usually happens in such cases, they exhibit an undesirable tendency to deny that which lies outside their sphere and which, from the viewpoint of pure metaphysics, is precisely the most important part of all.

The acquisition or, to speak more accurately, the taking possession of higher states, whatever their nature, is thus only a partial, secondary and contingent result; and although this result may appear immense by comparison with the individual human state (and above all by comparison with the corporeal state, the only one effectually possessed by ordinary people during their earthly existence) it is none the less true that, in itself, it amounts strictly to nothing in relation to the supreme state, since the finite, while becoming indefinite through the extensions of which it is capable, that is to say through the development of its own possibilities, always remains nothing in comparison with the infinite. Ultimately therefore a result of this kind is only of value by way of preparation for "Union," that is to say it is still only a means and not an end; to mistake it for the end is to continue in illusion, since all the states in question, up to and including Being, are themselves illusory in the sense we have attributed to that word from the beginning. Besides, in any state where some form of distinction remains, that is to say in all the degrees of Existence including those not belonging to the individual order, it is impossible for the universalization of the being to become effective; and even union with Universal Being, according to the mode in which it is accomplished in the condition of *Prâjña* (or in the

expressed. Naturally, our present remarks only apply to divisions that are known to the "profane" world, and do not refer to the esoteric teachings of the West, which, so long as they possessed a character that was genuinely and fully "initiate," would not be limited in this way, but must on the contrary have been metaphysically complete under the twofold heading of *Being* and *Realization*; these Qualifications however have never been known to any but a select few since the time of the earliest times in the Eastern countries.

## FINAL DELIVERANCE

posthumous state corresponding to that condition), is not "Union" in the full sense of the word; were it so, the return to a cycle of manifestation, even in the formless order, would no longer be possible. It is true that Being is beyond all distinction, since the first distinction is that of "essence" and "substance" or of *Paraśakti* and *Prakṛit*; nevertheless *Brahma*, as *Jagadguru* or Universal Being, is described as *avaiśvarya*, that is to say as "implying distinction," since He is the immediate determining principle of distinction; only the unconditioned state of *dīśā*, which is beyond Being, is *pratyakṣa-svabhāva*, "without any trace of the development of manifestation." Being is one, or rather it is metaphysical Unity itself; but Unity embraces multiplicity within itself, since it produces it by the mere extension of its possibilities; it is for this reason that even in Being itself a multiplicity of aspects may be conceived, which constitute so many attributes or qualifications of It, although these aspects are not effectually distinguished in It, except in so far as we conceive them as such: yet at the same time they must be in some way distinguishable for us to be able so to conceive them. It might be said that every aspect is distinguishable from the others in a certain respect, although none of them is really distinguishable from Being, and that all are Being itself; we therefore find here a kind of principal distinction, which is not a distinction in the sense in which the word applies in the sphere of manifestation, but which is its analogical transposition. In manifestation distinction implies separation; but that separation has nothing really positive about it, since it is only a mode of limitation<sup>1</sup>; pure Being, on the contrary, is beyond "separateness." Thus, that which exists at the level of pure Being is "non-dis-

<sup>1</sup> This can be applied, in Christian theology, to the conception of the Trinity: each Divine Person in God, but in not the other Persons. In Scholastic philosophy the same might also be said of the "transcendentals," each one of which is co-extensive with Being.

<sup>2</sup> In the individual state, separation is determined by the presence of form; in the non-individual state, it must be determined by some other condition, since these states are formless.

## FINAL DELIVERANCE

tinguished," if distinction (*nishada*) be taken in the sense applicable within the manifested states; and yet in another sense there is still present an element that is "distinguished" (*vishista*): in Being all beings (meaning thereby their personalities) are "one" without being confused and distinct without being separated.<sup>1</sup> Beyond Being one cannot speak of distinction of any kind, even principal, although at the same time it cannot be said that there is confusion either; one is beyond multiplicity and beyond Unity as well; is the absolute transcendence of this supreme state none of those expressions can any longer be applied even by analogical transposition, and that is why recourse must be had to a term of negative form, namely to "non-duality" (*advaita*), as we have already explained; even the word Union is undoubtedly imperfect, because it evokes the idea of Unity, but we are obliged nevertheless to make use of it for the translation of the term *Pada*, since the Western languages have no alternative to offer.

Deliverance, together with the faculties and powers which it implies so to speak "by superaddition" (because all states with all their possibilities are necessarily comprised in the absolute realisation of the being), but which, we repeat, must only be considered as accessory and even "accidental" results and in no wise as constituting a final goal in themselves—Deliverance, we say, can be obtained by the *Pada* (or rather by him who becomes such in virtue of obtaining it), with the help of the observances indicated in the *Pada-Shastra* of Patanjali. It can also be favoured by the practice of certain *dhya*,<sup>2</sup> as well

<sup>1</sup> In this is to be found the chief difference regarding the point of view of Bhāskara, who expresses the principle during his, from that of Shankara-ācārya, who transcends it.

<sup>2</sup> These *dhya* are in every respect compatible to those claimed by the *Yogas* under the general denomination of *dhya*: they are mostly found, as we have already mentioned, on the summit of *dhya* and its corresponding in all the various systems. Such are also the *dhya* called *brah* (*brah* and *dhya* joined) in the otherwise partially heterodox doctrine of the *Madhva* *gurus*: under different forms all this is fundamentally the same as *Nishk*-*Pada* or at least equivalent to it.

## FINAL DELIVERANCE

as of various particular styles of meditation (*Sādhā-viśat* or *deliverance-viśat*); but it must be understood that all such means are only preparatory and have nothing essential about them, for "man can acquire true Divine Knowledge even without observing the rites prescribed (for each of the different human categories, in conformity with their respective natures, and especially for the different *āśramas* or regular stages of life); and indeed many examples are to be met with in the *Pada* of persons who have neglected to carry out such rites (the function of which is compared in the *Pada* to that of a saddle-horse, which helps a man to reach his destination more easily and more rapidly, but without which he is able to reach it all the same), or who have been prevented from doing so, and yet, by maintaining their attention perpetually concentrated and fixed on the Supreme Brahman (in which consists the one and only really indispensable preparation), have acquired true Knowledge concerning It (Knowledge which, for that reason, is likewise called "supreme")."

Deliverance, then, is only effective in so far as it essentially implies perfect Knowledge of Brahman; and, inversely, that Knowledge, to be perfect, presupposes of necessity the realisation of what we have already termed the "Supreme Identity." Thus, Deliverance and total and absolute Knowledge are truly but one and the same thing; if it be said that Knowledge is the means of Deliverance, it must be added that in this case means and end are inseparable, for Knowledge, unlike action, carries its own fruit within itself<sup>2</sup>; and moreover within this sphere a distinction such as that of means and end can amount to no more

<sup>1</sup> *Gāḍhādhara Upaniṣad*, Prapthibhā, VIII.

<sup>2</sup> Furthermore, the man who has reached a certain degree of realisation is called *anāśravasthāna*, that is to say beyond noise (passion) and beyond the stages of earthly existence (*śāśvata*): none of the usual distinctions any longer apply to such a being from the moment that he has effectively transcended the limits of individuality, even though he has not yet arrived at the final goal.

<sup>3</sup> *Brahma-sūtras*, Adhyāya III, *Phala* 4, śloka 25 to 28.

<sup>4</sup> Besides, both action and its fruits are equally transient and "momentary": whereas on the contrary Knowledge is permanent and final, and the same applies to its fruit which is not distinct from Knowledge itself.

## FINAL DELIVERANCE

than a mere figure of speech, unavoidable no doubt when one wishes to express these things, in so far as they are expressible, in human language. If therefore Deliverance is looked upon as a consequence of Knowledge, it must be specified that it is a strict and immediate consequence. This is most clearly affirmed by Shankarācārya in the following terms: "There is no other means of obtaining complete and final Deliverance excepting Knowledge; it alone looses the bonds of passion (and of all other con-  
 dependencies to which the individual being is subjected); without Knowledge, Beatitude (*Ānanda*) cannot be obtained. Action (*Karma*, whether understood in its general sense or as applied specially to the performance of rites), not being opposed to ignorance (*avidyā*),<sup>1</sup> cannot remove it; but Knowledge dispenses ignorance as light dispenses darkness. As soon as the ignorance born of earthly affections (and other analogous bonds) is banished (and every illusion with it), the "Self" (*Ātma*), by its own splendour, shines afar (through every degree of existence) in an undivided state (penetrating all and illuminating the totality of the being), as the sun spreads its brightness abroad when the clouds have scattered."

A most important point to note is the following: action, no matter of what sort, cannot under any circumstances liberate from action; in other words it can only bear fruit within its own domain, which is that of human individuality. Thus it is not through action that it is possible to transcend individuality, since individuality here moreover in its integral extension, for we do not for a moment pretend that the consequences of action are limited to the corporeal modality only; our previous remarks on the subject of life, which is in fact inseparable from action, will be found applicable in this instance. Hence it follows immediately that "Salvation" in

<sup>1</sup> Flying would like to translate *avidyā* or *ajñāna* as "mistaken" rather than "ignorance": we confess that we cannot clearly see the need for this change.

<sup>2</sup> *Ātma-jñāna* | Knowledge of the Self.

## FINAL DELIVERANCE

the religious sense given to the word by Western people, being the fruit of certain actions,<sup>1</sup> cannot be identified with "Deliverance"; and it is all the more urgent to state this explicitly since orientalists constantly confuse the two together.<sup>2</sup> "Salvation" is properly speaking the attainment of the *Brahma-Loka*; and we will further specify that by *Brahma-Loka* must here be understood exclusively the shade of *Hiranyagarbha*, since any more exalted aspect of the "Non-Supreme" lies outside individual possibilities. This accords perfectly with the Western conception of "immortality" which is simply an indefinite prolongation of individual life, transposed into the subtle order and extending to the prelude. All this, as we have already explained, represents but one stage in the process of *brahma-mukti*; moreover the possibility of a return into a state of manifestation (super-individual however) is not definitely excluded for the being who has not passed beyond this stage. To go further and to free oneself entirely from the conditions of life and duration which are inherent in individuality, there is no other path but that of Knowledge, either "non-supreme" and leading to *Jñāna*,<sup>3</sup> or "supreme" and conferring immediate Deliverance. In the latter case there is no longer even occasion to consider a passage at death through various higher, though still transitory and conditioned states: "The Self (*Ātma*, since there can be no further question of *śarīra*, all distinction and all "separateness" having disappeared) of him who has attained the perfection of Divine Knowledge (*Brahma-*

<sup>1</sup> The common expression "to work out one's salvation" is therefore perfectly accurate.

<sup>2</sup> Thus M. CHAMPAGNE, for example, translates *ārta* by the word "salvation," thus implying to end of his work, without meaning to suggest it, we will not say the real difference which has been explained here, but even the mere possibility of inconsistency in this identification.

<sup>3</sup> It is hardly necessary to point out that this, too, even if it comprised a realization resembling a truly attitudinal, instead of remaining merely theoretical as it is in position the case (under the "ecstatic states," can be said to represent such a realization, which is only partially and in certain essential ways, would always be included in its entirety in this "non-supreme" Knowledge.



## FINAL DELIVERANCE

*Atah*) and who has consequently obtained final Deliverance, ascends, on quitting its bodily form (and without passing through any intermediate stages), to the Supreme (spiritual) Light which is *Atahua*, and identifies itself with It, in an undivided and conformable manner, just as pure water, mingling itself with the clear lake (without however losing itself in it in any way) conforms itself in every respect therewith."<sup>1</sup>

<sup>1</sup> *Ardena-wil-lani*, *Ashépa* IV, *Wili* 2, *ajépa* 2 to 4.

## CHAPTER XXIII

### VIDYĀ-MURTI AND JIYAM-MURTI

DELIVERANCE, in the case which has just been discussed, is properly speaking liberation achieved when "out of the bodily form" (*nirāśa-mukti*) and obtained in an immediate manner at the moment of death, Knowledge being already virtually perfect before the termination of earthly existence; it must be distinguished therefore from deferred and gradual liberation (*krama-mukti*), and it must also be distinguished from liberation obtained by the Yogi during his actual lifetime (*jīva-mukti*), by virtue of Knowledge no longer only virtual and theoretical but fully effective, that is to say by genuine realisation of the "Supreme Identity." It must indeed be clearly understood that the body cannot constitute an obstacle to Deliverance any more than any other type of contingency; nothing can enter into opposition with absolute totality, in the presence of which all particular things are as if they were not. In relation to the supreme goal there is perfect equivalence between all the states of existence, so that no distinction any longer holds good between the living and the dead man (taking these expressions in the earthly sense). In this we note a further essential difference between Deliverance and "Salvation": the latter, as the Western religions conceive it, cannot be effectually obtained, nor even be assured (that is to say obtained virtually), before death; that which is attained through action can also always be lost through action; moreover there may be incompatibility between certain modalities of one particular individual state, at least accidentally and under particular conditions,<sup>1</sup> whereas there can no longer be

<sup>1</sup> This restriction is indispensable, for if there were an absolute or essential incompatibility, the totalisation of the being would thereby be rendered impossible, since no modality can remain unutilised in the final realisation. Besides, the most extreme interpretation of the "separation of the dead" is enough to show that, even from a theological viewpoint, there can be no modifiable antinomy between "salvation" and "incorporation."

## VIDEHA-MUKTI AND JIVAN-MUKTI

anything of the kind once we are dealing with supra-individual states, and above all with the unconditioned state. To view things otherwise is to attribute to one special mode of manifestation an importance which it could not possess and which even manifestation in its energy cannot claim; only the prodigious inadequacy of Western conceptions in regard to the constitution of the human being could render such an illusion possible, and only this could, moreover, give rise to any astonishment at the fact that Deliverance may be accomplished during life on earth as well as in any other state.

Deliverance or Union, which is one and the same thing, implies "by superaddition," as has already been said, the possession of every state, since it is the perfect realization (*vidhau*) and totalization of the being; besides, it matters little whether these states are actually manifested or not, since it is only as permanent and irreversible possibilities that they have to be taken into account metaphysically. "Lord of many states by the simple effect of his will," the *Yogi* occupies but one of them, leaving the others empty of life-giving breath (*prāṇa*), like so many unused instruments; he is able to animate more than one form in the same way that a single lamp is able to feed more than one wick.<sup>1</sup> "The *Yogi*," says Anuraddha, "is in immediate contact with the primordial principle of the Universe and in consequence (secondarily) with the whole of space, of time and of everything included therein," that is to say, with manifestation, and more particularly with the human state in all its modalities.<sup>2</sup>

<sup>1</sup> Commentary of Bhavadatta-Śhāra on the *Śvetasvatara*.

<sup>2</sup> The following, a Tibetan text, expresses the same ideas: "In (the being which has reached the state where it is united to the universal principle) will no longer be dependent on anything: it will be perfectly free. . . . It is like an I (only) said: the individual being has no longer its individuality of its own; the transcendental man has no longer any desire of his own; the Sage has not even a name of his own; but he is like with the All." (*Ching-ye*, chapter 1; Father Wiger's translation, page 142). The *Yogi* or *jivanmukta*, is in fact liberated from both name and form (page 142). Which are the elements that constitute and characterize individuality: we have already mentioned the text of the *Upanishads* where this consisting of name and form is expressly affirmed.

## VIDHA-MUKTI AND JIVAN-MUKTI

Moreover it would be a mistake to suppose that *Samadhi* acquired when the being is quit of the bodily form (*vidha-mukti*) is more complete than *Samadhi* "during life" (*jivan-mukti*); if certain Westerners have made this mistake it is always as a result of the excessive importance they attach to the corporeal state, and what has just been said above dispenses us from further remarks on this subject. The *Yogi* has nothing further to obtain subsequently, since he has actually realised "transformation" (that is to say a passing beyond form) within himself, if not outwardly; it matters little to him therefore that a certain formal appearance persists in the manifested world, since henceforth, for him, it cannot exist otherwise than in illusory mode. Strictly speaking it is only for others that the appearances persist thus without external change, and not for him, since they are now incapable of limiting or conditioning him; these appearances affect and concern him no more than does all the rest of universal manifestation. "The *Yogi*, having crossed the sea of passions,<sup>1</sup> is united with Tranquillity<sup>2</sup> and possesses the Self (unconditioned *Atma*, with which he is identified) in its plenitude. Having renounced these pleasures which are born of perishable external objects (and which

<sup>1</sup> This is the region of the "Lower Waters" or formal possibilities: the passions are here taken as departing the contingent modifications which go to make up the "stream of Samsa."

<sup>2</sup> This is the "Great Peace" (*Anantashanti*) of the *Shodha* system doctrine, or the *Par* *Prasanna* of the *Rishabh* teaching: We read elsewhere, in *Hikma*, besides the "real presence" of the Divinity, or the "Light of Glory" in, and by which, according to Christian theology, the "beatific vision" is brought about (or, the "grace of God," in the already quoted text of the *Apophysis* III, 12). Here is another *Tantra* text referring to the same aspect: "Peace is the end in an indissoluble state. It is neither taken nor given. Can simply be attained by meditation. Formerly one looked towards it. Nowdays the essence of goodness and equity is perceived, which does not yield the same result." (*Upanishad*, Chapter I; French translation by Father *Claret*, page 77). The "end" mentioned here is the "fourth state" of the *Shodha* system, which is in fact *Anantashanti*, being wrongly understood so that it can only be spoken of in negative terms. The words "beatific" and "knowledge" refer to the different periods in the path of terminal humanity: the conditions of the present are (corresponding to the *Shodha* system) are such that the great majority of men, because attracted to action and feeling, cannot detach themselves beyond the limits of their individuality, still less to the Supreme and universal *Atma*.

## VIDEHA-MURTI AND JIVAN-MURTI

are themselves but external and accidental modifications of the being), and rejoicing in Bliss (*Ananda*, which is the sole permanent and imperishable object, and which is not different from the "Self"), he is calm and serene like the rock beneath an extinguisher," in the fulness of his own presence (which is no longer distinguished from the Supreme Brahman). During his (apparent) residence in the body he is not affected by its properties any more than the diamond is affected by that which floats in its bosom (because, in reality, he contains all states within himself and is not contained by any one of them); knowing all things (and thereby being all things, not distinctively, but as absolute totality), he remains unmovable, unaffected by contingencies."<sup>1</sup>

Thus there is no spiritual degree superior to that of the *Yogi* and it is evident that there cannot be; considered in his concentration within himself, he is also called *Muni*, that is to say the "Solitary one," not in the popular and literal sense of the word, but as one who, in the fulness of his being, realises the state of "perfect Solitude," which does not allow any distinction between outer and inner, nor any extra-principial diversity whatsoever to subsist in the Supreme Unity (or as we should say, to be strictly accurate, in "Non-Duality"). For him the illusion of "separateness" has finally ceased to exist,

<sup>1</sup> This makes it possible to understand the real meaning of the word *Avastha*, which Orientalists have misinterpreted in so many ways: this term, which is by no means peculiar to Buddhism as is commonly supposed, literally means "condition of being" or "disposition," the same *Avastha* which is being which is no longer subject to any change or to any modification, but to any of the other accidents or forms of transient existence. *Avastha* is the super-individual condition part of *Prakriti*, while *Parivartana* is the conditioned state; the Sanskrit *Avastha* "condition of things or of action" and *Parivartana* are also employed in the same sense. In the English edition describe the corresponding terms are *form*, "condition," and *form* *change*, literally "condition of the substance."

<sup>2</sup> *Shaktiśekhara's Jñāna-Pillai*.

<sup>3</sup> The root of this word *Prati* appears to be the same as that of the Greek *παρε* "above," although most people have connected it with the Sanskrit *prati*, which denotes reflexive and counterbalancing thought; but this is open to doubt from the viewpoint of etymological derivation, as well as from that of the meaning itself (the meaning, derived from nature, can only properly apply to individual thought).

## VIDEHA-MUKTI AND JIVAN-MUKTI

and with it every confusion engendered by the ignorance (*avidyā*) which produces and sustains that illusion,<sup>1</sup> for, "imagining first that he is the individual "living soul" (*jīvātma*), man becomes afraid (through belief in the existence of some being other than himself), like one who mistakes a piece of rope for a serpent; but his fear is dispelled by the certitude that he is not in reality this "living soul," but *Atmā* itself (in its unconditioned universality)."<sup>2</sup>

Śhaṅkarācārya names three attributes which correspond in a way to so many functions of the *Saṃpādī*, the possessor of Knowledge, who, if that Knowledge be fully effective, is none other than the *Paṇī*<sup>3</sup>: these three attributes are, in ascending order, *bālā*, *pāṇḍitya* and *manas*.<sup>4</sup> The first of these words means literally a state comparable to that of a child (*bālā*): it is a stage of "non-expansion," if one may so call it, where all the powers of the being are concentrated as it were in one point, resulting by their unification as undifferentiated simplicity, comparable to embryonic potentiality.<sup>5</sup> In a sense which is somewhat different, but which completes the foregoing (since it implies both restriction and plurality), it also

<sup>1</sup> To this order, for instance, belongs "false imagination" (*adhyāsa*), which consists in ascribing to a thing attributes which do not really belong to it.

<sup>2</sup> Such an error is called *vivēka*: it is properly speaking a misrealisation which as its aim reaches the essence of the being to which it is attributed, and which therefore only affects the person who thus attributes it in consequence of an *avidyā*.

<sup>3</sup> Śhaṅkarācārya's *Śaṃpādīśvara*.

<sup>4</sup> The title of *Saṃpādī* is exactly speaking the last of the four titles (the first three being the titles of *Śhaṅkarācārya* as "student of the sacred *Upaniṣads*," "Gangā of a Guru," of *Uśāntaka* or "Kṛṣṇācārya" and of *Parāśara* or "śaṅkara") : but the name *Saṃpādī* is also metaphorically extended, as in the present case, to the *Atmā*, that is to say to the man who has achieved perfect realisation (*vidyā*) and who is undisturbed as we have explained before.

<sup>5</sup> Commentary on the *Aranya-kośa*, Adhyāya III, *Paṇī* 2, verses 47 to 50.

<sup>6</sup> Cf. these words from the Gospel: "Suffer little children to come unto Me, for of such is the Kingdom of Heaven. . . . Whosoever shall receive the Kingdom of God as a little child shall in no wise enter therein" (St. Matthew 23, 24 : St. Luke 17, 17 and 27).

<sup>7</sup> This *Paṇī* corresponds to the "coiled Dragon" of the *Five Kings* symbolised. Another frequently used symbol is that of the tortoise which withdraws itself entirely into its shell.

## VIDEHA-MUKTI AND JIVAN-MUKTI

means the return to the "precordial state," of which all the traditions speak and which Tacian and Monism especially stress more especially. This return is in fact a necessary stage on the path leading to Union, since it is only from this precordial state that it is possible to escape the limits of human individuality in order to rise to the higher states.<sup>1</sup>

A further stage is called *pādeśya*, that is to say "learning," an attribute indicating the teaching function; the possessor of Knowledge is qualified to communicate it to others or, more accurately speaking, to awaken corresponding possibilities within them, since Knowledge in itself is strictly personal and incommunicable. The *Pādeśya* therefore partakes more especially of the character of Guru or "Spiritual Master"; but he may be in possession of the perfection of theoretical knowledge only, and for this reason it is necessary to take into account, as a still further and final stage, *maṇas* or the state of *Mān*, as being the only condition in which Union can genuinely be realized. There is yet another expression, *kaṭava*, which also means "isolation," and which at the same time expresses the ideas of "perfection" and "totality"; this term is often employed as an equivalent of *Mān*: *kaṭava dāśya* denotes the absolute and unconditioned state which is that of the "delivered" being (*svāth*).

We have described the three attributes mentioned above as representing so many stages preparatory to Union; but obviously the *Yogi* who has reached the supreme goal

<sup>1</sup> This is the "ekonic state" of the Judeo-Christian tradition; it explains why Dante placed the terrestrial Paradise on the summit of the Mountain of Purgatory, that is to say at the exact point where the being quits the Earth, or the human state, in order to rise to the *Paradis* (directed to the "Kingdom of God") by the heavenly Gospel operation.

<sup>2</sup> This is the *Śūnyā* of the Buddhist theory, also called *Māyā*/*śūnyatā*; the *Śūnyā* is the domain, like the Hindu *Brahman*.

<sup>3</sup> This again is the "void" referred to in the Taoist text quoted a little way back; and this "void" is also in reality the Absolute *Yōm*. (The use of the expression "the Void" (i.e., total absence of all particular) as the equivalent of "the Infinite," is general in the Taoism, and indeed in all Mystical Buddhist doctrine. Full "realization" of the Void is therefore identical with the attainment of the ultimate goal of Liberation—*Parinirvāṇa*.)

## VIDEHA-MURTI AND JIVAN-MURTI

presents each one of them *a fortiori*, since he possesses all states in the fulness of his essence.<sup>1</sup> These three attributes are implied moreover in what is called *vidyāyoga*, namely participation in the essence of Brahman, for they correspond respectively to the three Śāstak of the *Pravara* : if it be understood that the fundamental characteristic of the "primordial state" is "Harmony," it will immediately be apparent that *āhimsa* corresponds to *Lohitā*, while *pāśāṇa* corresponds to *Śaravand* and *manas* to *Pārvatī*.<sup>2</sup> This point is of particular importance for understanding the nature of the "powers" which pertain to the *jñāna-mukta*, as secondary consequences of perfect metaphysical realization.

Furthermore the exact equivalent of the theory we have just mentioned is also to be found in the Far-Eastern tradition: this is the theory of the "Four Happinesses," the first two being "Longevity," which, as has already been remarked, is simply perpetuity of individual existence, and "Prosperity," which consists in the indefinite prolongation of the individual through all his re-births. These two Happinesses therefore only concern the extension of the individuality and they are included in the restoration of the "primordial state," which implies their complete attainment; the remaining two, which refer on the contrary

<sup>1</sup> It is also worth noting that these three attributes, taken in the same order, are in a sense respectively "performed" by the first three *śāstakā* : the fourth *śāstak*, that of the *Colandā* (to be understood here in its most strict sense), is in speech, thought and action, the other three, just as the last three of the *Yajñ* *śāstakā* "imitate" all the particular states that have previously been traversed in as many preliminary stages.

<sup>2</sup> Lohitā is the Śāstak of *Vidya* ; Śaravand or *Vāśā* is that of *Arādhā* ; *Pārvatī* is that of *Śānti*. *Pārvatī* is also called *Pragā*, that is to say "the one in distress of approach." It is interesting to observe that something corresponding to these three Śāstak is to be found even in the Vedāic tradition : thus, in *Upanishad* symbolism the "three chief pillars of the Temple" are "Wisdom, Strength and Beauty" : here Wisdom is *Śānti*, Strength is *Pārvatī* and Beauty is *Lohitā*. Similarly, *Lohitā*, who had been the recipient of some sacred teaching (rather elementary in character however) from a Brahminic sage, describes the three principal divine attributes as being "Wisdom, Power and Goodness," which comes to exactly the same thing, for "Beauty" and "Goodness" are fundamentally but two aspects of a single idea, which is precisely the idea of "Harmony," as rendered by the *Śānti* and especially by *Pragā*.



## VIDEHA-MURTI AND JIVAN-MURTI

to the higher and extra-individual states of the being,<sup>1</sup> are the "Great Wisdom" and the "Perfect Solitude," that is to say *paśātya* and *maṇas*. Finally these "four Happinesses" attain their fulness in a "fifth," which contains them all principally and unites them synthetically in their single and indivisible essence: no name is ascribed to this "fifth Happiness" (any more than to the "fourth state" of the *Ālīdāhya Upanishad*), since it is inexpressible and cannot be the object of any distinctive knowledge: it is however easy to see that we are concerned here with nothing less than Union itself or the "Supreme Identity," obtained in and through complete and total renunciation of what other traditions call "Universal Man," for the *Tatt*, in the true sense of the word, like the "*transcendent man*" (*dharm-jan*) of Taoism, is also identical with "Universal Man."<sup>2</sup>

<sup>1</sup> This explains how it is that the two first "Happinesses" fall within the province of Confucianism, whereas the two others reside in the realm of Taoism.

<sup>2</sup> This identity is similarly affirmed in the Modern western teaching concerning "the manifestation of the Prophet."

## CHAPTER XXIV

### THE SPIRITUAL STATE OF THE YOGI: THE SUPREME IDENTITY

To give as exact an idea as possible of the actual state of the *Yogi* who, through Knowledge, is "delivered in this life" (*Atma-mukti*) and has realized the "Supreme Identity," we will once again quote Shankarāchārya<sup>1</sup>: his remarks on the subject, describing the highest possibilities to which the being can attain, may serve at the same time as a conclusion to the present study.

"The *Yogi*, whose intellect is perfect, contemplates all things as abiding in himself (in his own Self, without any distinction of outer and inner) and thus, by the eye of Knowledge (*Jñāna-dakṣiṇa*, a term which can be rendered fairly exactly by 'intellectual intuition'), he perceives (or rather conceives, not rationally and discursively, but by a direct awareness and immediate 'sensing') that everything is *Ātma*.

"He knows that all contingent things (the forms and other modalities of manifestation) are not different from *Ātma* (in their principle), and that apart from *Ātma* there is nothing, 'things differing simply (in the words of the *Pada*) in attribution, accident and name, just as earthen vessels receive different names, although they are but different forms of earth"; and thus he perceives (or conceives, in the same sense as above) that he himself is all things (since there can no longer be anything

<sup>1</sup> *Ātma-Bhāṣa*. In grouping together a selection of passages from this *prajñāna* we shall not feel constrained to follow the order of the text too strictly; it is, in general, the logical sequence of ideas which we exactly follow in a constant text and in a translation into a Western language, by reason of the differences that exist between certain "ways of thinking" upon which we have laid stress in other passages.

<sup>2</sup> See *Chāndogya Upaniṣad*, Prapāṭhaka VI, Khanda 1, śloka 4 to 6.

## THE SPIRITUAL STATE OF THE YOGI

which is "other" than himself or than his own 'Self'.<sup>1</sup>

"When the accidents (formal and otherwise, including subtle manifestation as well as gross manifestation) are suppressed (these accidents only existing in illusory mode, in such a way that they are really nothing in relation to the Principle), the *Masi* (taken here as a synonym of the *Yogi*) enters, with all beings (inasmuch as they are no longer distinct from himself) into the all-pervading Essence (which is *Jadya*).<sup>2</sup>

"He is without (distinct) qualities and actionsless"; imperishable (*akshara*, not subject to dissolution, which exercises dominion only over the manifold), without volition (applied to a definite act or to determined circumstances); abounding in Bliss, immutable, without form; eternally free and pure (unable to be constrained, reached or affected in any way whatsoever by anything other than himself, since this other is non-existent or at least experiences but an illusory existence, while he himself dwells in absolute reality).

"He is like Ether (*Ākāśa*), which is diffused everywhere (without differentiation) and which pervades the exterior and interior of things simultaneously<sup>3</sup>; he is incorruptible, imperishable; he is the same in all things (no modification

<sup>1</sup> It should be noted in this connection that Aristotle in his *First Physics* expressly declared that "the soul is all that it knows"<sup>1</sup>. This sentence reveals a fair measure of agreement on this point between the Aristotelian and the Oriental doctrines, in spite of the reservations always called for on account of the difference between the respective points of view; but the affirmation, in the case of Aristotle and his successors, seems to have remained purely theoretical. It must therefore be admitted that the consequences of the idea of identification by knowledge, as far as metaphysical explanation is concerned, have remained quite unexplored in the West, with the exception, as we have said before, of certain strictly occult schools, which had no point of contact with all that really goes by the name of "philosophy."

<sup>2</sup> "Above all things is the Principle, common to all, containing and pervading all, of which reality is the proper attribute, the only one by which it can be characterized, for it bears no name of its own (*Chinmayan*, chapter xiv: translation by Father Viaty, page 371).

<sup>3</sup> Cf. the "actionsless activity" of the Far Eastern tradition.

<sup>4</sup> Uniquely it has taken as the symbol of omnipresence in the sense in which we have already employed this word above.

## THE SPIRITUAL STATE OF THE YOGI

affecting his identity), pure, impossible, invariable (in his essential immutability).

"He is (in the very words of the *Pada*) 'the Supreme Brahma, which is eternal, pure, free, single (in its absolute perfection), continually abounding in Bliss, without duality, (unconditioned) Principle of all sciences, knowing (without that Knowledge implying any distinction of subject and object, which would be contrary to its "non-duality") and without end.'

"He is *Brahma*, after the possession of which there remains nothing to possess; after the enjoyment of whose Bliss there remains no felicity to be desired; and after the attainment of the Knowledge of which there remains no knowledge to be obtained.

"He is *Brahma*, which once beheld (by the eye of Knowledge), no object is contemplated; being identified with which, no modification (such as birth or death) is experienced; which being perceived (but not however as an object perceptible by any kind of faculty), there is nothing further to perceive (since all distinctive knowledge is therefore transcended and as it were annihilated).

"He is *Brahma*, which is disseminated everywhere and throughout all things (since there is nothing outside It and everything is necessarily contained in Its Infinity): in intermediate space, in that which is above and in that which is below (that is to say in the totality of the three worlds); the Real, abounding in Bliss, without duality, indivisible and eternal.

"He is *Brahma*, pronounced in the *Pada* to be absolutely distinct from that which It pervades (and which, on the contrary, is not distinct from It or at least only distinguishes itself from It in illusory mode)."

"The reader may wish to be reminded here of the Taoist text we quoted earlier on an earlier page: "Do not inquire whether the Principle is in this or in that: It is in all beings. . . ." (Chuang-tzu, Chapter Xian. *Inner Wang's translation*, page 362).

"We would again call attention to the fact that this broadness of relationship between *Brahma* and the *Prakrit* involves the formal identification of "pantheism," as well as of "monism" - under all its forms.

## THE SPIRITUAL STATE OF THE YOGI

continually abounding in Bliss and without duality.

"He is *Brahma*,<sup>1</sup> by which (according to the *Pada*) are produced life (*Jiva*), the inward sense (*manas*), the faculties of sensation and action (*jñānendriya* and *karmendriya*), and the elements (*tanmatras* and *Mātra*) which compose the manifested world (in the subtle as well as in the gross order)."

"He is *Brahma*, in which all things are united (beyond every distinction, even principal), upon which all actions depend (and which is itself actionless); that is why It is discriminated throughout all things (without division, dispersion or differentiation of any sort).

"He is *Brahma*, which is without size or dimensions (unconditioned), without extension (being indivisible and without parts), without origin (being eternal), incorruptible, without shape, without (determined) qualities, without assignment or attribute of any kind.

"He is *Brahma*, by which all things are illuminated (participating in its essence according to the degree of their reality), the Light of which causes the sun and all luminous bodies to shine, but which is not made manifest itself by their light."

"He himself pervades his own eternal essence (which is not different from the Supreme *Brahma*), and (simultaneously) he contemplates the whole World (manifested and unmanifested) as being (also) *Brahma*, just as fire intimately pervades a white-hot iron ball, and (at the same time) also reveals itself outwardly (by manifesting itself to the senses through its heat and its luminosity).

"*Brahma* resembles not the World,"<sup>2</sup> and apart from *Brahma* there is naught (for, if there were anything apart from It, It could not be infinite); everything that appears to exist apart from It cannot exist (in this manner) save in

<sup>1</sup> It is: "That by which all is manifested, but which is itself manifested by nothing," according to a text that we have already quoted (*Śaṅkha Upaniṣad*, *Vāṇīśa* I, *ādhya* 3 to 11).

<sup>2</sup> The question of any sort of pantheistic conception is here rejected: mixed with such clear statements, it is difficult to account for certain errors of interpretation, which are so general in the West.

## THE SPIRITUAL STATE OF THE YOGI

Illusory mode, like the apparition of water (mirage) in the desert (māra).<sup>1</sup>

"Of all that is seen, of all that is heard (and of all that is perceived or conceived by any faculty whatsoever) naught (veritably) exists apart from *Brahma*; and by Knowledge (principal and supreme), *Brahma* is contemplated as alone real, abounding in Bliss, without duality.

"The eye of Knowledge contemplates *Brahma* as It is in Itself, abounding in Bliss, pervading all things; but the eye of ignorance discovers It not, discerns It not, even as a blind man perceives not the scintille lights.

"The 'Self' being illumined by meditation (when a theoretical and therefore still indirect knowledge makes it appear as if it were receiving the Light from a source other than itself, which is still an illusory distinction), and then burning with the fire of Knowledge (realising its essential identity with the Supreme Light), is delivered from all accidents (or contingent modifications), and shines in its own splendour, like gold which is purified in the fire.<sup>2</sup>

"When the Sun of spiritual Knowledge rises in the heavens of the heart (that is to say at the centre of the being, called *Brahmā-sara*), it dispels the darkness (of ignorance veiling the single absolute reality), it pervades all, envelopes all and illumines all.

"He who has made the pilgrimage of his own 'Self,' a pilgrimage not concerned with situation, place or time (or any particular circumstance or condition),<sup>3</sup> which is

<sup>1</sup> This word *māra*, derived from the root *mā*, "to die," applies to any barren vision, falsely taking its nature, and more especially to a sandy desert, the unstable aspect of which can be taken as a support of meditation, in order to evoke the idea of the principal individualisation.

<sup>2</sup> We have seen before that gold is looked upon as being itself of a business worth.

<sup>3</sup> "Every distinction of place and time is illusory; the conception of all possible things comprised synthetically in Universal Personality, Absolute and Whole is effected without movement and without time" (Zarkov, Chapter 12; Father Vigne's translation, page 102).

## THE SPIRITUAL STATE OF THE YOGI

everywhere' (and always, in the immutability of the 'eternal present'), in which neither heat nor cold are experienced (no more than any other sensible or even mental impression), which produces a lasting felicity and a final deliverance from all disturbance (or all modification); such a one is actionless, he knoweth all things (in *Brahma*), and he attaineth Eternal Bliss."

\* Similarly, in the Western esoteric traditions, it is said that the true Masons meet "in the Temple of the Holy Ghost, which is every where." It must be clearly understood that the Masons in question have nothing in common with the numerous modern organizations which have adopted the same name: It is said that shortly after the Thirty Years' War they had Europe and withdrew into Asia.

## INDEX OF CREDIT TERMS

When transcribing Sanskrit terms we have not felt obliged to follow the complicated and, more or less arbitrary method devised by the orientalists. The orthography we have adopted corresponds to the actual pronunciation as nearly as the Roman alphabet allows; since however the latter contains a relatively small number of letters, we have had to represent several distinct Sanskrit letters by means of the same Latin one. Furthermore, in the index below, we have been content to arrange the words, as transcribed, in the order of the Roman alphabet, which naturally is different from that of the Sanskrit alphabet, hoping thus to avoid some quite needless difficulties for those who are unacquainted with the latter.

[illegible]



# INDEX

- Adiga*, 58  
*Adiga*, 174  
*Adiga*, 124, 136  
*Adiga*, 100  
*Adiga*, 94, 95, 124  
*Adiga*, 92  
*Adiga*, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

**INDEX**

[illegible]

100

1901, 24  
 1902, 24, 26  
 1903, 25  
 1904, 26  
 1905, 26  
 1906, 26  
 1907, 26  
 1908, 26  
 1909, 26  
 1910, 26  
 1911, 26  
 1912, 26  
 1913, 26  
 1914, 26  
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 2206, 26  
 2207, 26  
 2208, 26  
 2209, 26  
 2210, 26  
 2211, 26  
 2212, 26  
 2213, 26  
 2214, 26  
 2215,

rydénit, 99  
rydénit, 99, 111  
rydénit, 99  
rydénitit, 99

ry, 111  
rydénit, 99  
rydénit, 111

## INDEX

rydénit, 99  
rydénit, 111  
rydénit, 99, 111, 111  
rydénitit, 99, 111  
rydénit, 99, 111, 111, 111, 111, 111, 111, 111  
rydénit, 99  
rydénit, 99  
rydénit, 99  
rydénit, 99